



**FARID GABTENI**

**THE SUN  
RISES IN THE WEST**

**FULL EDITION**

**SCDOFG**

**9<sup>th</sup>  
edition**

# THE SUN RISES IN THE WEST



**Farid Gabteni**

“Under the cover of an islam that has been distorted by ignorantists, some fanatics, corruptors of the faith, who are at ease with ignominy, commit the worst crimes against God and humanity. By distorting Islâm and all the universal, moral values, they are cultivating discord, hatred of others, violence and sectarianism. Although it is undeniable that these demonic criminals target and threaten civilisation as a whole, Muslims are the first victims of their theories and their nightmarish practices.”

***The Sun Rises in the West*** by Farid Gabteni is published in two volumes: ***Science for the Hour*** and ***Programmed Coincidence***. Each volume is prefaced by a doctor in history and philosophy of science, the first by Dr Fouzia Madani and the second by Dr Ismaël Omarjee.

This scientific treatise, extended to all Quranic Readings, is a pathbreaking masterpiece and constitutes a rigorous and irrefutable argument against obscurantism. It restores likewise the original Message of Islam to both Muslims and non-Muslims.

Science, conscience, peace and tolerance: these are the Quran's and Islam's form and content, masterly exposed by the author of the book, through an applied and demonstrative study.

France, 2018  
ISBN 978-2-490002-08-5



Farid Gabteni

*The Sun Rises in the West*

ISBN 978-2-490002-08-5

[www.scdofg.net](http://www.scdofg.net)

Farid Gabteni

*Le Soleil se lève à l'Occident*

ISBN 978-2-490002-05-4

[www.scdofg.com](http://www.scdofg.com)

فريد قبطاني

طلوع الشمس من مغربها

ISBN 978-2-490002-02-3

[www.scdofg.info](http://www.scdofg.info)

## PRAISE FOR FARID GABTENI'S WORK

Excerpts:

*La Mairie de Paris*

"... A veritable treatise against obscurantism, your book clearly and rigorously reveals a profoundly generous and humanist Islam, capable of agreeing with the most essential foundations of our Republic. It is this Islam, not monopolized or perverted by extremism and practised by a majority of Muslims in France, on which we must rely. Thus, your work contributes to the possibility of fruitful dialogue among religions and, beyond that, to a renewed way of living together..."

*Anne Hidalgo, Mayor of Paris  
Paris (France), October 11th 2017*



"Dear Professor,

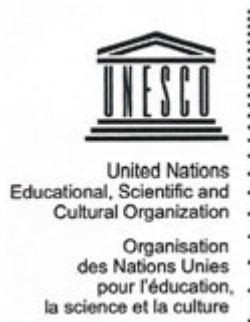
This week I received your package containing your recent book entitled 'Le soleil se lève à l'Occident' as well as its English version (The Sun Rises in the West). I would like to take this opportunity to congratulate you for the achievement of this statistical and digital study of the Koranic text, which has become a reference for the entire world. I also want to express my warmest congratulations for the quality and the depth of this work, which undoubtedly represents a breakthrough in this area and which will most certainly consolidate a synthesis of Islam. It is for this reason that I have quoted extracts from your work in my article entitled 'About the Scientific Aspects in the Koran'."

*Pr. Kamel Ben Salem, Faculty of Sciences of Tunis  
El Manar II, Tunis (Tunisia), June 21st 2017*



"... Your dedication to send a positive message to the world is greatly appreciated... "

*Helga Bandion, leader of the questions of general politics,  
protocol of the federal Chancellery of Austria  
Vienna (Austria), June 19th 2017*



"Through a focused and decisive examination of the Readings of The Koran, your work contributes to the deconstruction of certain prejudices against Islam and provides an irrefutable argument against obscurantism. Initiatives such as the publication of your book, which help to cool discussions during times of tension, prevent dangerous shortcuts and combat apologies for hate. "

*Eric Falt, Deputy Director-General  
of external relations and public information  
UNESCO, Paris (France), June 15th 2017*



"... Your book addresses the issue of cultural diversity of humanity through the scope of faith and science and provides a useful insight and a better understanding of religions. We share the same values of respect for different cultures and religions and towards people from diverse backgrounds; values which are essential in modern society nowadays. Many congratulations on your new book and best wishes for every success in the future ..."

*Nicos Anastasiades, President of the Republic of Cyprus  
Nicosia (Cyprus), June 6th 2017*



"Dear friend... Her Majesty asks me, on her behalf, to pass on you her thanks and to send you her cordial greetings, what I'm doing with greater pleasure. "

*Emilio Tomé de La Vega, Head of the Planning and Coordination Office,  
For His Majesty Felipe VI, King of Spain  
Palace of La Zarzuela, Madrid (Spain), June 5th 2017*



PRESIDENCE DE LA REPUBLIQUE

**Monsieur et Madame Emmanuel MACRON**

We thank you sincerely for the sending of your books which we were particularly appreciative of,  
B. Macron. (*Manuscript*)  
*Paris (France), May 31st 2017*



"... This book speaks to all faiths, opinions, and philosophical approaches. In fact, the issue addressed by your study encourages reflection and meditation. Everyone, whatever their faith, will gain by following your approach to enable an understanding and mutual respect for the cultural diversity of humanity. As a head of a university institution, who is also from a Muslim country, I can only congratulate you for the work you have done and encourage you to persevere in this direction. As a university professor, I find your approach to be rational – in a word: scientific."

*Pr. Ahmed Bouras,  
Rector of Larbi Ben M'Hidi University  
Oum El Bouaghi (Algeria), July 25th 2016*



"... I wish to express to you my congratulations for this work which will, without doubt, contribute to spreading the great Universal values of Islam."

*Idriss Mansouri, President of the University of Hassan II Casablanca  
Casablanca (Morocco), June 7th 2016*



الجمهورية التونسية  
وزارة التعليم العالي والبحث العلمي  
جامعة المنستير

"I congratulate you on the publication of your book entitled The Sun Rises in the West and I thank you for your gift, especially for your account and logical analysis of the problems of our current societies. In your book, you have defended universal and human values with a scientific and logical method, and with meticulous and remarkable research. Yours sincerely and with deepest respect."

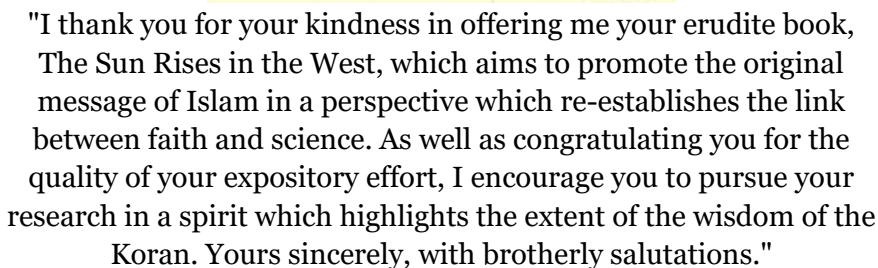
*Mahjoub Aouni, President of Monastir University  
Monastir (Tunisia), May 18th 2016*

BURKINA FASO  
Unité-Progrès-Justice  
PRESIDENCE DU FASO

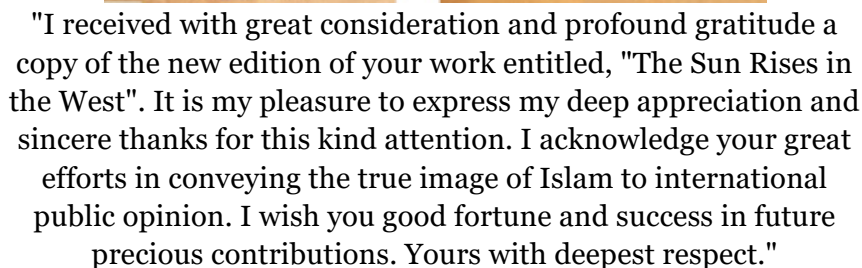


"This new publication, which expands your intellectual output, provides a useful perspective on Islam and on the message of peace, love and tolerance that it conveys. I warmly congratulate you for the quality of the book and salute your engagement in the quest for knowledge – the source of social, economic and cultural progress."

*Roch Marc Christian Kaboré, President of Faso  
Ouagadougou (Burkina Faso), May 11th 2016*



REPUBLIQUE ALGERIENNE  
DEMOCRATIQUE ET POPULAIRE  
MINISTRE DE L'ENSEIGNEMENT  
SUPERIEUR ET DE LA RECHERCHE  
SCIENTIFIQUE



**Royaume du Maroc**  
**Bibliothèque Nationale**  
**du Royaume du Maroc**



"... This remarkable work, spread over three tomes, is documented, rich, and well aligned with your convictions (...) This publication will contribute to the enrichment of the institution's stock of reference books available to researchers ..."

*Mr Driss Khrouz, Director of the National Library of the Kingdom of Morocco  
Rabat (Morocco), May 10th 2016*



"... I wish to express to you the high regard in which I hold all those who, like you, contribute to a deeper and truer understanding of religions. Your book is part of a battle against obscurantism and its derivatives. I hope that it reaches the audience it deserves and that it finds great success."

*Jack Lang, President of the Arab World Institute  
Paris (France), May 3rd 2016*



"... Your work will be an inexhaustible source for all questing scholars, not only for its answers on an eschatological level, but also, more simply, for its pacifist and placatory dimension, in that it enables, thanks to the discovery and knowledge of the Other, the dissipation of prejudices and fears for harmony between peoples."

*Bassirou Sène, Senegalese Ambassador in France  
Paris (France), April 29th 2016*



**La Directrice générale**

"... Infringements of cultural diversity and religious liberty are violations of inalienable human rights, while also threatening the very foundations of our societies – their social make-up, their cohesion. I also wish to sincerely congratulate you for your commitment, synonymous with an authentic, rigorous and scientific plea in favour of the promotion and defence of the universal values which are at the heart of UNESCO's mission, and which defend a vision of humanity which welcomes cultures and religions in their plurality and their cultural wealth – a humanity where mutual respect and harmonious coexistence are a daily quest ..."

*Irina Bokova, Director General of UNESCO  
Paris (France), April 28th 2016*



"... The Sun Rises in the West: Science for the Hour has become a global reference. At the confluence of the linguistic and the numerical, you have drawn from the infinite fountain of the Koran to demonstrate, with clarity, the simultaneously eternal and infallible nature of the Word of God. Beyond divisions and dogmas, in a laudable show of intellectual generosity, you have extended the scope of your research to the Sacred Books of monotheism, to arrive at results which contribute to the consolidation of an Islam of amalgamation (...). Please accept my heartfelt congratulations for the quality and depth of this work. Yours sincerely."

*Abdoul Mbaye, Prime Minister of the Republic of Senegal  
Dakar (Senegal), May 15th 2012*



"... I wish to congratulate you for the courage, the method, and some of your conclusions. This is definitely an effort to follow, and you shed sometimes unexpected light on the Koranic text ..."

*Abdelwahab Bouhdiba, President of the Tunisian Academy of Sciences,  
Letters and Arts "Beit Al-Hikma"  
Carthage (Tunisia), September 12th 2000*



"... Your work unites science and mathematical rigour with the discovery of religious faith. You thereby provide an additional insight



to the understanding of the Koran and multiply the mathematical and physical proofs of its modernity and coherence ..."

*Hassen M. Fodha, Director of the United Nations Information Centres  
Paris (France), August 18th 2000*

Sultanate of Oman  
Ministry of Awqaf &  
Religious Affairs  
Al Ifta Office



سلطنة عمان  
وزارة الأوقاف والشؤون الدينية  
مكتب الإفتاء

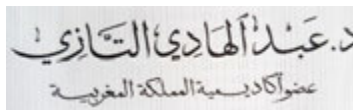
"... We thank you for your profound interests and your blessed progression ... in your book *The Sun Rises in the West – Science for the Hour...* we pray that God allows you more investment and gifts and that He helps you to support His Religion and to elevate His Word ..."

*Sheikh Ahmad ben Hamad Al Khalili, General Mufti of the Sultanate of Oman  
Sultanate of Oman, August 8th 2000*



"... I wish to give a big thank you ... for your efforts to spread science and knowledge ..."

*Ammar Sakhri, Minister of Higher Education and of Scientific Research of the  
People's Democratic Republic of Algeria  
Algiers (Algeria), June 11th 2000*



"... All those who are interested in Koranic studies are indebted to this work, and should look upon it as a new opening, and the same goes for all those who work in metaphysics ..."

*H.E. Dr Abdel-Hadi Tazi, Member of the Royal Academy of Morocco  
Rabat (Morocco), June 6th 2000*

Cabinet  
DE  
S.A.S. LE PRINCE DE MONACO

"... One can only bow before the quality of your work and the long list of encouragements and congratulations that you have received from erudite figures. The mystery of faith, like the mystery of numbers, is certainly of divine origin; scientifically searching for a common denominator surely demonstrates a superior spirit ..."

*Raymond Biancheri, Adviser to the Cabinet of H.S.H. The Prince of Monaco  
Monaco (Principality of Monaco), May 31st 2000*

**Ajman University**  
Of Science & Technology



جامعة عجمان  
للعلوم والتكنولوجيا

"... It is certainly a unique event in its genre; an unprecedented effort and one to be thankful for. May God bless you for the call to Uniqueness and for spreading the celestial message with a new style and distinguished persuasion. I pray to God that your work achieves its aim and that He will gratify you with the best reward ..."

*Doctor Saleh Awadh Omar Aram, Rector of Ajman University  
of Science and Technology  
Ajman (United Arab Emirates), May 14th 2000*



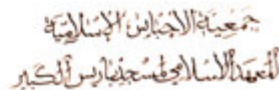
Centre Socio-Culturel de la rue de Tanger  
Mosquée Adda'wa



"... I thank you many times over for the blessed effort that you have made in your valuable work which encourages reflection and meditation ..."

*Dr. Larbi Kechat, Rector of Adda'wa Mosque  
Paris (France), May 3rd 2000*

Société des Habous  
et des Lâux - Saints de l'Islam  
**Institut Musulman  
de la Mosquée de Paris**



"... I extend best wishes for your work and assure you of my support ..."

*Dalil Boubakeur, Rector of the Great Mosque of Paris  
Paris (France), April 18th 2000*



"... We thank you for this scientific contribution, which affirms once again the miracle of our Generous Koran ..."

*Prince Moulay Rachid of Morocco  
Rabat (Morocco), March 27th 2000*



"... We wish to thank you for the presentation to Our Majesty of this intellectual work, which demonstrates an effort, a reflection, and the height of Faith and of Truths of the Invisible provided by the Celestial Books expressed by the Generous Koran which dominates them all. God rewards you for your work and may He Accompany you in even more gifts to the service of Conviction. Please accept our salutations and best prayers ..."

*Mohamed VI, King of Morocco  
Rabat (Morocco), March 15th 2000*



"... In asking the Almighty to accompany you in your search for the truth, His Holiness implores divine Benedictions upon you and on all your loved ones ..."

*Monsignor P. Lopez Quintana, Vatican Secretary of State  
The Vatican, September 11th 1999*

"... The Secretary General has a great interest for all cultures and religions represented within the United Nations organisation (...). It is with much interest that we have discovered the works set out in your writings. We encourage you in the pursuit of your research ... "

*Gillian Martin Sorensen, United Nations Assistant-Secretary General  
for External Relations*

*New York (United States), August 4th 1999*

*Consistoire Israélite de Paris  
17, rue Saint-Georges 75009 Paris*

*Le Président*

"... One has only to start one paragraph to instantly have the desire to continue (...) Your work reveals unknown worlds and enables the discovery of truths hidden within words and letters.

The language of numbers has spoken and has proven to be extremely revelatory (...) Your work greatly deserves to be known to a large audience ... "

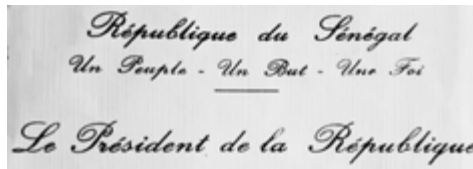
*Moïse Cohen, President of the Israelite Consistory of Paris  
Paris (France), July 29th 1999*



"... Here is a work which will certainly stand the test of time, such will be its indelible imprint which will revolutionise the perspectives of the scientific community on ancient religious texts and in particular on the Koran, Book of Islam (...). Your works published in this book are the first on this numerical phenomenon in the Koran to be so exhaustive and to lift the veil on the subject.

They are also the first which one can qualify as scientific ... "

*Jean Dubreucq, President of the International Centre  
for Scientific Research (C.I.R.S.)  
Paris (France), July 18th 1999*



"... This work, a strong testimony and of a rare quality, is of great religious significance on the perfection of the Koran. I wish to give a warm tribute to the talented researcher, the rigorous and inspired exegete that you are. Your approach is an essential contribution for a better understanding of the sacred, irreducible and timeless character of the Holy Koran ..."

*Abdou Diouf, President of the Republic of Senegal (1981-2000)  
Dakar (Senegal), April 23rd 1998*

We should also mention the commendations and encouragements from:

**STANFORD**  
UNIVERSITY



Dr. Marc Tessier-Lavigne, President of Stanford University. Office of the President, Palo Alto, California – US (03/08/2017)



**HARVARD**  
UNIVERSITY

Professor Drew Gilpin Faust, President of Harvard University. Amy Fantasia, Director of Presidential Correspondence, Cambridge, Massachusetts – US (03/07/2017)



[www.remote-sensing.bu.edu](http://www.remote-sensing.bu.edu)

Dr. Farouk El-Baz, Director Center for Remote Sensing, Boston University, Massachusetts – US (25/06/2017)

جامعة شعيب الدكالي



Pr. Yahia Boughaleb, President of Chouaib Doukkali University, El Jadida – Kingdom of Morocco (03/06/2016)



P. Germanos Germanos, O.A.M, Rector of Antonine University, Baadba – Lebanon (12/05/2016)



Dr Ali Kettani, President of Universidad Islamica Internacional Averroes de Al-Andalus, Cordoba – Spain (31/07/2000)



The Royal Academy for Islamic Civilization Research  
( Al Albait Foundation )

H.E. Professor, Doctor Nassir El-Din El-Assad, President of the Royal Academy for Islamic Civilization Research, Amman – Hashemite Kingdom of Jordan (17/05/2000)





Professor, Doctor Ali Abdullah Al-Shamlan, General Director of the Kuwait Foundation For The Advancement of Sciences, Safat – State of Kuwait (22/12/1999, 17/04/2000)



Professor Abdullah ben Mohammad Al-Faisal, President of King Saud University, Riyadh – Kingdom of Saudi Arabia (17/04/2000)



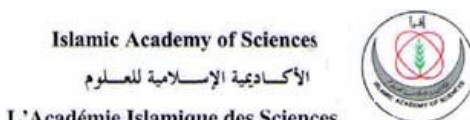
Professor Yahya Mahmoud ben Junaid, Secretary General of King Faisal Center for Research and Islamic Studies, Riyadh – Kingdom of Saudi Arabia (17/04/2000)



Professor, Doctor Faiza Mohammed Al-Kharafi, Rector of Kuwait University, Safat – State of Kuwait (12/04/2000)



Doctor Saleh ben Abdurrahman Al-Athel, President of King Abdulaziz City for Science and Technology, Riyadh – Kingdom of Saudi Arabia (11/04/2000)



Engineer Moneef R. Al-Zou'bi, General Director of the Islamic Academy of Sciences, Amman – Hashemite Kingdom of Jordan (09/04/2000)



Doctor Abdul-Aziz ben Abdullah Ad-Dukhayyil, Rector of King Fahd University of Petroleum & Minerals, Dhahran – Kingdom of Saudi Arabia (07/04/2000)



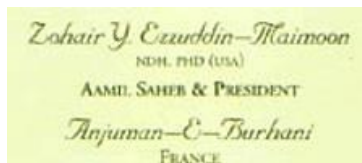
Doctor Abdullah ben Ahmad Al-Rasheed, Vice-President for the Promotion of Scientific Research of King Abdulaziz City for Science and Technology, Riyadh – Kingdom of Saudi Arabia (05/04/2000)



Professor, Doctor Mohammad Adnan Al-Bakhit, President of Al al-Bayt University, Amman – Hashemite Kingdom of Jordan (04/04/2000)



Doctor Abdullah Mubarak Al-Refai, President of Arabian Gulf University, Manama – Kingdom of Bahrain (02/04/2000)



Doctor Zohair Ezzuddin-Maimoon, NDH, PhD (USA), Al Jamea Saifiyah University, Surat – India (02/04/2000)



**Office of the President**

Professor Rachid Benmokhtar Benabdellah, President of Al Akhawayn University, Ifrane – Kingdom of Morocco (26/12/1999)

Other letters from:



**La Mairesse de Montréal**

– Mrs Valérie Plante, Mayor of Montreal, Canada (19/12/2017)



प्रधान मंत्री कार्यालय  
नई दिल्ली - 110011  
**PRIME MINISTER'S OFFICE**  
New Delhi - 110011

– For Mr Narendra Modi, Prime Minister of the Republic of India, Sh. Chandresh Sona, Deputy Secretary (21/09/2017)



– Mrs Françoise Nyssen, Minister of Culture of the French Republic (22/08/2017)



KUNGL. HOVSTATERNA

– For His Majesty Carl XVI Gustaf, King of Sweden, Helena Garofalo, Secretary of His Majesty the King (16/08/2017)



Rijksvoorlichtingsdienst  
Ministerie van Algemene Zaken

– For Mr Mark Rutte, Prime Minister of the Netherlands, Mrs E. de Jong, The Dutch Government Information Service (12/07/2017)



– Mr Abdoulaye Daouda Diallo, Minister of the Interior and of the Public Security of the Republic of Senegal (05/07/2017)



– For Mr Adama Barrow, President of The Gambia, Mr Ebrima Ceesay, Secretary General (27/06/2017)



– Mr Donald Tusk, President of the European council (22/06/2017)

BUNDESKANZLERAMT  ÖSTERREICH

– For Mr Christian Kern, Austrian Federal Chancellor, Ms. Helga Bandion, leader of the questions of general politics, protocol of the federal Chancellery of Austria (19/06/2017)



– For Mrs Angela Merkel, Federal Chancellor of Germany, The Councilor for Relations with Religious Communities, Dr. Rudolf Teuwsen (16/06/2017)



DET KONGELIGE HOFF

– For His Majesty Harald V, King of Norway, The Private Secretary to His Majesty The King, Mr Knut Brakstad (15/06/2017)



SEKRETARIAT

SEINER DURCHLAUCHT DES FÜRSTEN VON LIECHTENSTEIN

– For H.S.H. Prince Hans-Adam II of Liechtenstein, The Secretary to the Prince, Ms Elisabeth Van Eck (08/06/2017)

ⵜⴰⴳⴷⴰⵢⵜ ⵏ ⵍⵎⵎⵓⵔ  
ⵜⴰⴳⴷⴰⵢⵜ ⵏ ⵍⵎⵎⵓⵔ  
ⵏ ⵍⵎⵎⵓⵔ  
ⵏ ⵍⵎⵎⵓⵔ ⵏ ⵍⵎⵎⵓⵔ



المملكة المغربية  
وزارة التربية الوطنية  
والتكوين المهني  
والتعليم العالي والبحث العلمي

– Mr Mohamed Hassad, Minister of National Education, Vocational Training, Higher Education and Scientific Research of the Kingdom of Morocco (07/06/2017)



Office of the Prime Minister

Prime Minister

Minister for National Security and Intelligence

Minister Responsible for Ministerial Services

For Rt Hon Bill English, Prime Minister of New Zealand, Correspondence Manager, Ms A. Ireton (07/06/2017)



Palais de Bruxelles

For His Majesty Philippe I, King of the Belgians, The Chief of Protocol in the household of His Majesty the King, The Air Force Colonel Alain Gerardy (06/06/2017)



CASA DE S. M. EL REY

EL JEFE DEL GABINETE DE  
PLANIFICACIÓN Y COORDINACIÓN

For His Majesty Felipe VI, King of Spain, Head of the Planning and Coordination Office, Mr Emilio Tomé de La Vega (05/06/2017)



Mr Hotmangaradja Pandjaitan, Ambassador of the Republic of Indonesia to France (02/06/2017)



MINISTÈRE DE L'INTÉRIEUR

Mr Gerard Collomb, Minister of the Interior of the French Republic (02/06/2017)



**RÉPUBLIQUE DU SENEGAL**

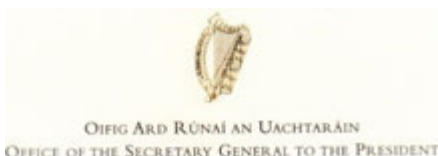
Ambassade du Sénégal en France

Mr Bassirou Sène, Senegalese Ambassador in France Paris (29/04/2016, 01/06/2017)



**PRÉSIDENCE DE LA RÉPUBLIQUE**

Mr et Mrs Emmanuel Macron, Presidency of the French Republic (31/05/2017)



For Mr Michael D. Higgins, President of Ireland, The Secretary, Mrs Helen Walsh (31/05/2017)



For Her Majesty Margrethe II, Queen of Denmark, The Personal Assistant of Her Majesty the Queen, Mrs Ingelise Riedel (30/05/2017)





Mr Chakib Benmoussa, Ambassador of the Kingdom of Morocco in Paris (29/05/2017)



For Mr. Justin Trudeau, Prime Minister of Canada, Executive correspondence officer, A. Ibrahim (19/07/2016)



For His Royal Highness Henri, Grand Duke of Luxembourg, Aide-de-Camp, Colonel Henri Chrisnach (20/06/2016)



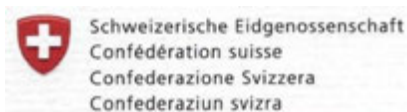
Mr. Charles Michel, Prime Minister of Belgium (15/06/2016)



For Mr. Jean-Claude Juncker, President of the European Commission, Senior legal counsel, Mr. Michael Shotter (26/05/2016)



Mrs Najat Vallaud-Belkacem, Minister of National Education, Higher Education and Research of the French Republic (19/05/2016)



Mr. Johann N. Schneider-Ammann, President of the Swiss Confederation (09/05/2016)



For Mr. François Hollande, President of the French Republic, The Chief of Staff, Mrs. Isabelle Simar (09/05/2016)



For Mr. Philippe Couillard, Prime Minister of Quebec, Political Attachée, Mrs. Jade Nadeau (05/05/2016)



MINISTÈRE DE L'INTÉRIEUR

Mr Bernard Cazeneuve, Minister of the Interior of the French Republic (03/05/2016)



For His Majesty King Philippe of the Belgians, Deputy Head of Cabinet and diplomatic adviser of His Majesty the King, Mr. Pierre Cartuyvels (28/04/2016)



For Mr. Rafic Hariri, President of the Council of Ministers of Lebanon, Head of Mission, Mrs. Christiane Stahl (05/07/2000)



ST. JAMES'S PALACE  
LONDON SW1A 1BS

For His Royal Highness Charles, Prince of Wales, Her Highness' Office, Mrs. Hilton Holloway (19/06/2000)

SECRÉTARIAT PARTICULIER  
DE  
S.A.S. LE PRINCE HÉRÉDITAIRE ALBERT DE MONACO

For H.S.H. Hereditary Prince Albert of Monaco, The Private Secretariat, Mrs. Mireille Viale (08/06/2000)



CASA DE S. M. EL REY  
SECRETARIA GENERAL  
GABINETE DE PLANIFICACION Y COORDINACION

For His Majesty Juan Carlos I King of Spain, The Secretary General, Mr. Miguel Guitart (05/06/2000)

*Le Chef de Cabinet  
du Président de la République*

For Mr. Jacques Chirac, President of the French Republic, The Chief of Staff, Mrs. Annie Lheritier (07/08/1998, 17/08/1999, 18/05/2000)



His Majesty Mohamed VI, King of Morocco (02/08/1998, 15/03/2000)

Ambassade du Royaume  
de L'Arabie Saoudite  
Paris



المملكة العربية السعودية  
بالتعاون

– Mr Faisal Alhegelan, Ambassador of the Kingdom of Saudi Arabia in Paris (22/07/1998, 20/09/1999)



For His Holiness the Pope John Paul II, The Assessor Monsignor P. Lopez Quintana (20/08/1998, 11/09/1999)



For Mr. Kofi Annan, the Secretary-General of the United Nations, the Assistant Secretary-General for External Relations, Mr. Gillian Martin Sorensen (13/08/1998, 04/08/1999)



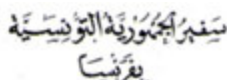
For Mr. Hosni Mubarak, President of the Arab Republic of Egypt, The President of the Central Administration for the Public Relations, Doctor Ibrahim Badr (16/08/1998)



For Mr. Boutros Boutros-Ghali, the Secretary General of the Organisation internationale de la Francophonie, the Special Adviser, Mr. Hervé Cassan (24/07/1998)



Mr. Ali Maher El-Sayed, Ambassador of the Arab Republic of Egypt in Paris (22/07/1998)



Mr. Mongi Bousnina, Ambassador of the Republic of Tunisia in Paris (22/07/1998)



FARID GABTENI

THE SUN  
RISES  
IN THE WEST

FULL EDITION

SCDOFG  
[www.scdofg.net](http://www.scdofg.net)



*The Sun Rises in the West*

© SCDOFG, 2018  
[www.scdofg.net](http://www.scdofg.net)

Originally published in French as *Le Soleil se lève à l'Occident*  
© SCDOFG, 2018

Legal deposit: september 2018, France  
ISBN: 978-2-490002-08-5  
All rights of reproduction and translation reserved

-----

**Printed in France in september 2018  
by COPY-MEDIA,  
23, Av. de Guitayne - 33610 CANEJAN, FRANCE**

**"IN THE NAME OF GOD THE ORIGIN THE ARRANGING <sup>1</sup>.  
Say: 'He Is God Unique 1 God The Absolute 2 He did not beget  
and nor was He begotten 3 And He had no comparable unto Him,  
anyone' 4"**

(Qurân, chapter 112)

*The praise is for God, Master of the worlds. I would like to thank all those, women and men, of diverse beliefs and opinions, simple citizens, students, university professors, academicians, scientists, religious, leaders, diplomats, ministers, heads of government, presidents, princes and kings, from all over the world, who have encouraged and supported me, some since the first publications of my work on the Qurân. I am grateful to them, and God Is Witness to all things.*

Farid Abbes Raja Gabteni

---

<sup>1</sup> Cf. chapter *Linguistic analysis of the terms of the opening of the Qurân (the basmalah, البسملة)*.

**CONTENTS**

**THE SUN RISES IN THE WEST**

**VOLUME 1, SCIENCE FOR THE HOUR**

Preface	p. 39
Preliminary information	P. 49
Is modern Science atheist or theist?	p. 53
The original Message of Islâm	p. 73
Introduction to the Qurân	p. 105
General table of the Qurân no.1	p. 137
In The Name of God, بسم الله Linguistic analysis of the terms of the opening of the Qurân (the <i>basmalah</i> , البسملة)	p. 141
The Origin (الرحمن) The primexplanation, the <i>ta'wîl</i> (التأويل)	p. 151
The Arranging (الرحيم) The pilgrimage, the argumentation ( <i>al-hajj</i> , الحج)	p. 191
Messianic air Lifting of the cover, <i>kashfu al-ghîṭâ</i> ' (كشف الغطاء)	p. 227
Conclusion	p. 261
Appendices	p. 263

***Farid Gabteni's quotes***

## **VOLUME 2, PROGRAMMED COINCIDENCE**

Preface	p. 299
Numerals speak...	p. 309
The letter codes of the Qurân	p. 339
The verse-count codes of the Readings	p. 391
Double coding, letters and verse-counts	p. 431
Conclusion	p. 451
Appendices	p. 455



FARID GABTENI

**THE SUN  
RISES IN  
THE WEST**

**VOLUME 1**

*Science for the Hour*

SCDOFG

*The Sun Rises in the West*

© SCDOFG, 2018

[www.scdofg.net](http://www.scdofg.net)

Originally published in French as *Le Soleil se lève à l'Occident*

9<sup>th</sup> edition, revised and supplemented

© SCDOFG, 2018

Legal deposit: september 2018, France

ISBN: 978-2-490002-08-5

All rights of reproduction and translation reserved

## PREFACE

Farid Gabteni's study dedicated to the Quran, *The Sun Rises in the West*<sup>1</sup>, is undeniably a landmark event, for more than one reason. Firstly, because it shines a spotlight on a multitude of strange and disconcerting coincidences which punctuate the Quranic text. The author's unprecedented approach consists in highlighting the singular character of the Quran through verifiable results. Such demonstrations prove a flawless balance, within which the categorisation of chapters, the number of each verse and their total number, as well as the word and letter count, all play their part. The results thus obtained intersect resulting in a sequencing whose precision of the organisation and degree of development enable Farid Gabteni to draw conclusions of a scientific<sup>2</sup> nature, which involve the transcendent origin of the Quran.

Secondly, this study seeks to analyse the varying aspects of this sacred text. In order to do so, it avoids the use of rhetoric or apologetics and all observations are expressed in a descriptive language calling on mathematical tools such as statistics and arithmetic, which are seemingly far removed from the field of religious texts.

One of the significant merits of this research is that it sets itself apart through its characteristic method and scope. It offers a

---

<sup>1</sup> Farid Gabteni, *Le Soleil se lève à l'Occident*, Albouraq (ed.), 1999, 2000; CIRS (ed.), 2003, 2004, 2008, 2010; SCDOFG (ed.), 2016, 2017, 2018. Arabic edition: Farid Gabteni فريد قبطاني, *Tulû' al-shams min maghribihâ* (طلوع الشمس من مغربها), Albouraq (ed.), 1999, 2000; SCDOFG (ed.), 2018.

<sup>2</sup> Used in this case as a qualifier to describe the specific characteristics of science, such as rigor and exigency.

perspective which is much more precise, systematic, and complete than those of previous attempts. Furthermore, this new edition will deeply alter the perception which is held of this field of study.

We must recognise that this field of research, termed "numerical miracle of the Quran," remains relatively unknown and is sometimes mired by controversy. The term "numerical" is in truth an inaccurate way of defining the nature of Farid Gabteni's works. His approach could be described as "scientific reading." In fact, the researcher proposes the deciphering of an underlying numerical structure within the Quran, without overlooking the intellectual and spiritual dimension characterising this text.

In this respect, we should emphasise the ambition of this research, to reconcile quantitative approaches with semantic and argumentative analyses. To this end, we believe we have discerned two complementary approaches that rely on interaction between form and content.

The first focuses on the numerical data present in the Quranic corpus, identifying occurrences, but also the specificities of figures, letters and words. The second, relying on argumentative analyses, explores the meanings of passages of the Quranic discourse in greater depth.

One of the major strengths of this study is precisely the quest for meaning and the effort made by Farid Gabteni to distance himself from the exegetical literature and understand the full complexity which lies behind the framework of formal data, without limiting himself to mere reading of quantities, measurements and equations.

The first volume is the perfect illustration, as while drawing the reader's attention to the numerical connections between different verses and chapters, the *ta'wîl*, or search for original meaning, focuses a wide range of resources, such as etymology and linguistic analysis, shedding light on the text and, in other words, strengthens, or even fits with the formal structure of verses and chapters.



## PREFACE

To gain a better perspective of the thoroughness and scope of this study, we must bear in mind the didactic method employed. It is illustrated by tables and processes of verification, as well as by introductions to the revelation of the Quran, notions of codicology and above all a summary of the Quranic Readings, all of which offers non-specialists access to the very heart of the field of study. To that, we must add that the researcher took the different Readings and the numerous countings of the Quran into consideration, which was not the case in the previous efforts of his predecessors, as they were thought to be the sole domain of specialists.

It is also worth pointing out that, in accordance with what he states in his introduction, Farid Gabteni unquestionably alters and corrects the preceding efforts in this field that remained incomplete. He thereby opens up new perspectives on later research. Throughout his works, the researcher continually demonstrates that the counts and numerical links exposed in this book gain meaning whereby they highlight the enunciative and argumentative guidelines of a revealed text, which transcends time.

For an even more comprehensive understanding of the scope of this work, it is also useful to discuss the background at work and two prevailing ideas within Islam. On the one hand, the relationship between Revelation and Science, and on the other, the phenomenon of the inimitability of the Quran.

The relationship between Revelation and Science in Islam continues to point in the direction of a total adequacy, despite the sometimes tense relations between theologians and philosophers. By Science, we must consider science in the broad meaning of the word and any knowledge which yields facts.

In Islam, the knowledge of God is achieved by means of Revelation and Science. The idea of the unity of knowledge arises from it, along with the notion that all knowledge must by definition lead to knowledge of the Divine. The commands within the Quran to explore nature and phenomena have the essential motivation of discovering the mark of the Creator therein. The famous 12<sup>th</sup> century Andalusian philosopher Ibn Rushd (Averroes) summarises

the harmony between Revelation and Science in the following axiom: *"As given that this Revelation is truth, and it calls for the practice of rational examination which ensures knowledge of the truth, then we, Muslims, know from proven science that the examination (of beings) through demonstration will not lead to any form of contradiction with the teachings provided by the revealed Text: as truth cannot contradict the truth, but can instead only align with it and bear witness to it"*<sup>1</sup>.

There is, in *The Sun Rises in the West*, this idea which is interesting to behold, to see, in the incitation of the Quran to Science, further evidence of the harmony between Revelation and Science in Islam. The Quran contains nothing which serves to contradict Science and a fortiori modern science. A useful example of this approach is given in the chapters *The Origin* and *The Arranging*<sup>2</sup>, where emphasis is placed on the finality of science and the importance of instruction and the acquisition of knowledge.

Farid Gabteni reiterates this stance and takes it one step further. In our opinion, the initial intention of his research is to assert, by means of a number of demonstrations, that, as it is the case for the Universe, everything leads to proof that the Quran follows a highly intricate sequence, which itself obeys strict mathematical rules. On the basis of these axioms, there is no form of contradiction between scientific revelation and Quranic revelation. It is no longer solely Revelation (in the Quran) which testifies to the relevance of sciences and the warm welcome offered to them, but instead science, and more precisely mathematics, a particular branch of science<sup>3</sup>, which enable demonstration and verification of the statements at the heart of this material object which is Writing.

On the basis of this logic, in this study, the mathematical tool is used to provide access to data and operations in order to decrypt the mechanisms at work within this communication deemed as divine.

---

<sup>1</sup> Averroès, *Traité décisif*, Paris, Éditions Sindbad, 1988.

<sup>2</sup> Cf. volume 1.

<sup>3</sup> The word "mathematics" comes from the Greek μάθημα (máthēma), which means 'science, knowledge'; thereafter, it has taken the meaning we know today.

Furthermore, there is no interference within this scientific approach caused by opinion or prejudice as only reason is sought.

Let us extrapolate reason to its fullest extent, the Universe is structured and regulated because it is the work of God. By the same token, the Quran, the word of God, proceeds from the same order, and therefore, the order of these two facts can only translate a single Truth.

For Galileo, nature, written in mathematical language, was also a revelation<sup>1</sup>, as the man of science eventually achieves it, being capable of using reason and experience to identify universal laws.

Starting from the principle that science does not invent, but rather discovers, then why not logically consider that Revelation, as a Word of God, would be governed by an order or regularities that the man of science would eventually come to describe and experience?

Besides, through the work of Farid Gabteni, the traditional theme of the inimitability of the Quran (*'iġjâz al-Qur'ân*) is updated and extended through a figure of scientific, or even mathematical, inimitability (*'iġjâz ʿilmî*) of the sacred text. A new theme which is proving its legitimacy to many researchers, through several verses of the Quran which portray the "unattainable" challenge set by God to man to provide a comparable book, whether that be in form or content.

Let us remember that throughout the history of Islamic thought, this concept covers a variety of aspects, whether they be linked to the content or the style of the Quran. Therefore, the emphasis is placed on the originality of the Quranic message and its timelessness. The Quran is scrutinised in order to discover linguistic and stylistic elements that could demonstrate the inimitable character of its style and sequencing. Studies, such as

---

<sup>1</sup> The word "revelation" comes from the Latin *revelare*, which means "to unveil, make known what was hidden, secret".

*Naẓm al-Qur'ân*, of Al-Jâhiz<sup>1</sup> and that of Al-Bâqillânî<sup>2</sup>, are representative of this trend.

Nowadays, the inimitability of the Quran (*'iġâz al-Qur'ân*), from a scientific and mathematical point of view, is presented as a guarantee of the divine essence of this sacred text dating back to the 7<sup>th</sup> century of our era. Furthermore, *The Sun Rises in the West*, particularly in its second volume, points out the numerous coding systems at work within the Quran, a framework of sorts onto which the Quranic discourse is attached, which highlights a proven, transcendent intention.

To conclude, let us point out another unprecedented element of scope of this study which brings together different fields of investigation, and emphasises the interest of bridges between the different fields of science and the different domains of expertise, the boundaries of which are no longer so set in stone.

In addition to epistemologists, this study will be of interest to specialists in disciplines that have so far gone overlooked, such as mathematics and its different branches of logic, algebra, probabilities and statistics. These researchers are now able to address the degree of relevance within this field of study as well as the nature of the links and coherence of the results of this work, opening up unimaginable perspectives that we have only just begun to perceive.

Fouzia Madani,  
Doctor of history  
and philosophy of science

---

<sup>1</sup> Abû ʿUthmân ʿAmr Ibn Baĥr Al-Jâhiz (died in 869) is a Mu'tazili writer. He addressed this matter in a book on this subject, *Naẓm al-Qur'ân*, which was never found.

<sup>2</sup> The judge Abû Bakr Al-Bâqillânî (died in 1013) is an Ash'ari theologian. He dedicated a book, *'Fjâza l-Qur'ân*, to explain what distinguishes the Quran from the other texts.



***IN THE NAME OF GOD THE ORIGIN THE ARRANGING***

***"And if We had Formed it encoder (أعجمي) Qurân, they would assuredly have said: 'If we had detailed its signs (verses); is it encoder and frank (Arabic)'<sup>1</sup> (ء أعجمي و عربي)?' Say: 'It is guidance and healing for those who assured (believed),' and those who do not assure (not believe), in their ears a heaviness, and it is upon them a blindness; those are being called from a distant situation"***

*Qurân, chapter 41, verse 44*

---

<sup>1</sup> In Arabic, the word *a<sup>x</sup>raba* (أعرب), from the root  $\Sigma$ -R-B (ع ر ب) means "speaking openly, clearly, frankly," whilst the word *a<sup>x</sup>jamî* (أعجمي), from the root  $\Sigma$ -J-M (ع ج م), means "speaking unintelligibly, hermetically, in code." *a<sup>x</sup>arabî* (أعربي) (clear, frank, عربي) is thus the antonym of *a<sup>x</sup>jamî* (hermetic/coded, أعجمي). In other words, *a<sup>x</sup>arabî* (عربي) denotes a clear and frank expression, language or discourse, whilst *a<sup>x</sup>jamî* (أعجمي) denotes a hermetic and coded expression, language or discourse, which must be clarified in order to be understood. The Qurân was revealed in Arabic; i.e. in a clear and frank language; in this case, the language is not intrinsically linked to an ethnic group. On this matter precisely, there is a semantic equivalence between "Arabic" (*i<sup>x</sup>râb*) and "frank," one of whose common meanings is "who speaks openly, without artifice or reluctance."



## PRELIMINARY INFORMATION

I always make my best effort to employ Old, Classical and Modern French in my French-language translation of the Qurân, in order to produce a literal translation of the Quranic source text. With a few exceptions, I was unfortunately not able to do the same for the English translation of *Le Soleil se lève à l'Occident*<sup>1</sup>. I do not quite possess an adequate command of the language in order to permit myself to follow a similar approach. As a result, the translated Qurân verses of this edition of *The Sun Rises in the West*, for the most part, will be conventional and, consequently, roughly equivalent to the source.

- In Arabic, the words "world" and "scholar" (*ʿâlam* and *ʿâlim*) have the same root (Σ-L-M, م ل ع): science, knowledge, understanding. The world is closely linked to knowledge, to the objective understanding we have of it; it only exists through this vital information. The real world can only be understood through scientific knowledge - any way-out is subjective; this results in myths and legends, synonyms of fetishism and superstition. It was in this way that, apart from a few exceptions, the Ancients speculatively devised fabulous and imaginary worlds in the past, with no true scientific basis. Nevertheless, and to their credit, they had this specifically intelligent awareness that the world has a meaning and a "raison d'être". This is the state of affairs at the origin of scientific research and the results thereof that we observe nowadays and every day.

---

<sup>1</sup> For my French translation of the Quranic verses quoted in the book, cf. Farid Gabteni, *Le Soleil se lève à l'Occident*, SCDOFG (ed.), 2016, 2017, 2018 ; or *Au cœur du Qorân*, SCDOFG (ed.), 2016.



- Etymologically, in the Arabic language, Islâm (الإسلام) means Pacification: the action of pacifying, establishing, re-establishing and maintaining peace; surrendering to God through peace. Islâm is the activation of peace (*al-silm, al-salâm, السِّلْم السَّلَام*): he who surrenders to God is pacified (*yuslim, يسلم*), he banishes troubles from his mind, the rebellious streaks within him and around him; he is pacified, Muslim (*muslim, مسلم*), and a pacifist (*mussâlim, مسالم*): he yearns for peace, safety and tranquillity; he is not in favour or involved in troubles and rebellion; as a result, he acquires a peaceful (*salîm, سليم*), healthy and saintly heart, at peace with God and His Creation.

- In Arabic, the word "religion" (*dîn, دين*) expresses the sense of approximation, obligation, duty and debt; in this case, it refers to the creance owed to God; therefore, I translate "religion" as the **creance**.

- In Arabic, the words "assurance," "faith" and "belief" (*îmân, إيمان*) have the same root (*A-M-N, أ م ن*): assurance, safety, security. In the Quranic language, faith is acquired through knowledge, by making sure and assuring; it is far more than a vague and relative belief. Rationally, God Is Evident, one can only testify this; and this testimony must be made with full knowledge of the facts, with full science and consciousness. The "believer", which I translate as the **assurer**, makes sure and secures himself, by educating himself about the Fact of God; this is how he becomes secure and securing, assured and assuring (*mu'min, مؤمن*).

- In the Arabic language, the word *al-ṣalâ* (الصَّلَا) refers to the middle of the back or the small of the back, or the area between the buttock and the tail (which is residual in certain species), or what is to the right and left of this tail. In horse-racing, the word *al-muṣallî* (المُصَلِّي), which has the same root, is used to refer to the runner-up whose head meets and follows closely behind the middle of the winner. Again, with the same root, the word *al-ṣalât* (الصَّلَاة) means the action of articulating by jointing, of tightly assembling the following element, or event, to the middle of the other; in this way we accomplish prayer. It was by jointing that Abraham built the foundations of the Building of God; in Mecca, we joint around the

Kaaba and between the Safâ and Marwah hills; and Muslims articulate addressed<sup>1</sup>, bent over and bowed down: positioning, phase and phrase, one after the other, one stemming from the other. This is the "prayer," which I translate as the **jointing**.

- Etymologically, the first meaning of the word *hajj* (حج), "pilgrimage," is "argumentation", in the sense of a sequence of arguments leading to a given conclusion. This word is also used in the sense of "destination", namely the reason why a person or a thing is made and, by extension, the place where one should go, hence the meaning of "pilgrimage" too. These two meanings of the word *hajj* both give the same sense of an action oriented towards an end. Depending on the context of the verse, I translated this word with one and/or the other term.

- In Arabic, the word *al-zakât* (الزكاة) refers to everything that is developed and serves to purify the being or thing, in this case, the duty of returning part of any asset acquired to the beneficiaries and those who need it. This is the sacred tax, which I translate as the **epuratory**.

- The word "mosque" comes from the Spanish *mezquita*, according to the pronunciation of the Arabic word *masjid*; *al-masjid* (المسجد) refers to the "location in which one bows down". I therefore translate it as the **prostratorium**<sup>2</sup>, rather than "mosque."

- In Arabic, the words "injustice" and "obscurity" (*ẓulm*, *ẓulmah*, ظلم ظلمة) have the same root (*Z-L-M*, ظ ل م). An inherent logic in the Arabic language explains the link between injustice and obscurity: in the darkness we act without correctness, we operate blindly, we move things incorrectly, we deviate, we stray and lead others astray; thus the darkened is obscured, he assesses and acts unjustly, he becomes obscuring. Therefore, I translate the word "unjust" by **obscurantist**.

<sup>1</sup> In the same way as one ritually addresses an audience while standing.

<sup>2</sup> From the root word "prostrate" and the suffix "-orium", denoting a place for a particular function.

- The lexical-semantic relationship between the following words in both languages is undeniable: *jahannam* (جَهَنَّمَ) / gehenna (abyss, hell, torment); *al-jannah* ([paradise], الْجَنَّة) / genesis (birth, formation, generation); *al-jân* ([the jinn], الْجَان) / gene (race, type, species); *ajinnah* ([embryo], أَجْنَّة) / genotypes (genetic makeup); *al-jinnah* (الْجِنَّة) / transgenesis (insertion of genes); *majnûn* ([one possessed], مَجْنُون) / transgenic (genetically modified). They all share the concept of being hidden from the ordinary.

## **IS MODERN SCIENCE ATHEIST OR THEIST?**

Can one believe without being credulous? This is a recurring question in the West, where faith is commonly opposed to reason. Yet a watchful eye will point out that this divorce between belief and intelligence is specific to Western culture. It has not reached such proportions in any other civilisation. In no other culture has religion ever been as synonymous with obscurantism, that is, the negation of man's ability to consider and judge by himself.

The foundations of this notion were laid in the eighteenth century, an era known as the "Age of Enlightenment." At the time, intellectuals and philosophers were inspiring a great wave of emancipation from the church authorities, resulting in a delegitimation of the influence of religion on the intellectual sphere; in short, a true revolution, the likes of which had never been seen before in the history of humanity, and the cultural consequences of which can still be seen three centuries later.

Very little critical analysis has been conducted on this period, as this revolution has always been presented as man's victory over the irrational. Although the context of this emancipation was that of a West sick with its Judeo-Christianity, without any reference, at that time, to the other religions or cultures in the world, this opposition between faith and reason was widespread in all of the beliefs of humanity. It was the very phenomenon of faith that was questioned, as if the slightest religious thought were nothing but the expression of man's weakness, his fear of the unknown.

The question to consider is whether this "revolutionary" thought was not too radical, or even extremist, in terms of its conclusions, to the extent that it put up barriers against all forms of religious or simply metaphysical thought. This is indeed a fundamental question, since it relates to the meaning of existence, of life.

Atheistic materialism is an obscurantism disguised as a progressivism. Underhand and devastating, it conveys a truncated science and a decreased consciousness. By reducing, disparaging and denying all spiritual purpose of the human and the creation, by dehumanizing the individual and society through simplistic-looking theories, it denudes humanity of its substance and its reason for being.

As for religion, it can be compared to a drug: essential to right a wrong, but possibly with undesirable side effects if misunderstood, and/or following failure to comply with the therapeutic prescription. Spirituality is to religion what a cure is to healing: there can be no religion without true spirituality, as there can be no healing without an effective cure.

Faith is not synonymous with ignorantism; atheism is not synonymous with scientism; fanaticism, for its part, is synonymous with totalitarianism.

\* \* \*

At the dawn of the new millennium, the whole world has to face with numerous ecological, social, political, economic and ethical crises... everyone agrees with that. Yet science and technology are developing at a vertiginous speed. The paradox between science and technological knowledge, on the one hand, and the system running out of steam, which generates them, on the other, becomes increasingly apparent.

The question "Where are we going?" is coming back in force and puts into perspective the frantic transformations taking place in a society becoming more globalised every day, composed of disoriented individuals. Evolution is no longer under control, as it is now only being driven by technological discoveries, without real

consideration of the socio-economic, societal, psychological... in one word, human factors.

At the same time and for other reasons, the question of God is once again a topical issue. Indeed, the scientific world is, more than ever, faced with the extraordinary organisation of the universe, life, man, etc. We now know, scientifically, that the universe, since the very beginning, has always had the specific properties necessary in order for us to exist and to understand it.

The question of a Creative Principle, of an intelligent and lucid Prime Cause, has now become a scientific issue. But, considering it reflexively has profound consequences. This leads us once again towards a real cultural revolution, questioning postulates that are more than two centuries old.

\* \* \*

I am going to summarise several scientific theories and their philosophical implications, as well as certain facts that are now scientifically proven, and the logical consequences thereof on our understanding of the world. That is to say, I am going to demonstrate that our entire Universe is Muslim: surrendered and pacified to God, and that it testifies that it was created and arranged by God The Unique, with no associate. Everyone shall be able to verify the authenticity of each fact that I set forth. I will develop my argument by citing several works and discoveries of renowned scientists. Theist scholars are constantly reminding the entire world that these scientific discoveries all serve as proof of the existence of a Creative and Organizing Principle who we, believers, call "God." I, in turn, will attempt to convey this message.

***"Say: 'Did you see if it [the Qurân] was From God! Then you denigrated it? Who is more-misguided than one who is in a distant division?' 52 We will Show them Our Signs in the horizons and in their own selves, until it is made explicit to them that it is certainly the true; but is it not sufficient for you concerning Your Master that He Is surely a Witness over all things? 53 Certainly, are they not hesitating about the Meeting***

*with Their Master? Certainly, Is He not, of all things, All-Encompassing? 54"*<sup>1</sup>

For centuries, Europe lived under the yoke of the one-track thinking and the Inquisition, which was only definitively abolished in Spain in 1834. Formulating a new idea or expressing a contrary opinion to the ruling religion exposed the perpetrators to persecutions of the worst kind, and very often to death. After seven centuries of Muslim presence in Spain and four in Sicily, there are no remaining Muslim populations in those places, to the extent that, at the beginning of the twentieth century, only Christian populations and a surviving Jewish minority remained in Europe. Even then, a large proportion of this minority was almost exterminated during the Second World War. This degree of repression of difference and freedom of thought and belief has never been reached in any other civilisation anywhere else on earth. In China, India, the Middle East, Africa and elsewhere, several ethnic and religious communities continue to coexist in the same country. In the eighteenth century, in addition to freeing themselves from the economic and political grasp of the British monarchy, the North Americans sought to cut themselves loose from a secular system that stifled and oppressed freedom.

Modern science and philosophy began in Europe with, among others, Galileo (1564-1642), Johannes Kepler (1571-1630), René Descartes (1596-1650), Blaise Pascal (1623-1662), Isaac Newton (1643-1727), Edmund Halley (1656-1743), David Hume (1711-1776), Emanuel Kant (1724-1804), Antoine Lavoisier (1743-1794), Friedrich Hegel (1770-1831), Carl Gauss (1777-1855), Charles Darwin (1809-1882), Karl Marx (1818-1883), Louis Pasteur (1822-1895), and so on. In their wake, the European intelligentsia of the eighteenth and nineteenth centuries began by calling for socio-political reforms, and then claiming to have the leading "scientific" expertise, in an attempt to destroy an obscurantist and oppressive church system.

---

<sup>1</sup> Chapter 41, verses 52-54.

These elites, whose concept of God stemmed solely from Christianity or Judaism, thought that if the Bible, which is filled with scientific inaccuracies, were to be demystified and desacralized, then the principle of the existence of God would disappear. Many believed that the Universe, with its celestial mechanics, was no bigger than the Milky Way, that it was eternal and unchanging, that it had always existed and would always exist. With regard to life, it was believed that it could spontaneously emerge from inert matter, under the effect of physical-chemical factors. Therefore, for many, everything that forms the Universe, and comes into being therein, is the product of chance.

The uncertain beginnings of science, coupled with the centuries-long church persecution in Europe, had repercussions that lasted until the twenty-first century. It was based on Darwin's theory of evolution, Hegel's dialectics and Marx's dialectical materialism that atheism took the shape of an ideological system. For over one hundred years, reportedly under the cover of science, atheism has been established as a system used to shape humanity in its image, through the means of education, the media and all the possible methods of communication and information. It is a fact that due to the extent of the atheist brainwashing of the current times, the majority of human beings think that science and faith contradict one another. Consuming, acquiring material possessions, drinking, eating, having a good time and entertainment have becoming the main values of man's life. Reflection on the creation of the skies and the earth, and "why I am, I live and I die," all has become secondary, and even unusual for some.

Nowadays, few people are aware that most scientists of our time are believers, including many of those who were once atheists. People deliberately refrain from disclosing this. It must also be said that some of these scientists prefer to remain discreet in the interest of their career. The atheist establishment has indeed replaced that of the church and calls the shots from now on. Woe betide those who contest this – they are 'excommunicated', vilified, denigrated and silenced, if possible.



And yet God indeed exists, and the scientific discoveries in all fields only serve to provide further proof of this, every day. Better still, now more than ever, we can affirm that this proof of the existence of God is scientifically irrefutable. In fact, modern science is much more favourable towards theism than atheism. I do mean theism, which consists of accepting the existence of a unique, living and personal God as the transcendent cause of the world. But again, key players deliberately refrain from informing the general public of this, other than providing small snippets of information.

\* \* \*

At the end of the nineteenth century and during the first part of the twentieth, many believed that the Universe was eternal and unchanging. This cosmological model is called the "steady state theory." Despite all the efforts and determination of theorists to improve and maintain this theory – as it implies that as the Universe has always existed, there is therefore no need for a creator – numerous discoveries, including that of the black body<sup>1</sup> form of the cosmic microwave background<sup>2</sup>, have provided evidence of the inaccuracies of this model. Some continue to believe that the Universe is an immense, closed system and constitutes everything that exists from matter and energy. They set forth the argument of the first principle of thermodynamics, the principle of the conservation of energy, according to which matter and energy cannot be created or destroyed, but only rearranged.

However, this argument has no grounds, unless one were to disregard the second principle of thermodynamics, according to which any isolated system will inevitably and irreversibly be disrupted over time. How then is the Universe not in a state of chaos and thermodynamic disorder? The answer is that the Universe must have started in an extremely weak entropic state at a specific time in the past, and since then, thermodynamic regulation has begun. This means that if proven, the first principle of

---

<sup>1</sup> The electromagnetic spectrum of which depends exclusively on the temperature thereof.

<sup>2</sup> Electromagnetic radiation.

thermodynamics has only applied since the creation of the Universe, within it, and not at its origin.

***"Have those who denigrated not seen that certainly the skies and the earth were compact? Then We Separated them, and We Formed from water every living thing. Do they not then assure (do not believe)? 30"<sup>1</sup>; "And the sky, We Built it with hands, and certainly We Are assuredly (its) Expander 47"<sup>2</sup>; "Then He Aimed Himself to the sky, and it was smoke, so He Said to it and to the earth: 'Come, willingly or by force'; they said: 'We have come, obedient' 11"<sup>3</sup>; "It is not for the sun to catch the moon, nor is the night to precede the day, and each, in an orbit, navigates 40"<sup>4</sup>***

Nowadays, the vast majority of scientists accept that the Universe had a beginning, and that prior to this, neither time, space, matter, energy or anything existed; there was "nothing." Suddenly, the Universe began, appeared and evolved... Some use the argument of quantum mechanics to say that in the beginning, there was energy, particles... and that everything, including information, was produced from this. Although quantum mechanics tells us that a particle can appear from nothing – this is known as "quantum fluctuations of the vacuum" – these fluctuations are produced from quantum laws; these therefore predate the fluctuations.

The laws of quantum mechanics contain information on the formation of a particle, its transformation into another or its destruction. Energy and particles are not at the origin of the information; in fact the opposite is true. The Universe therefore began with the information, the laws of physics, energy, particles... Others<sup>5</sup> hastily and awkwardly conclude that the Universe appeared thanks to the laws of physics: for example, based on the fact that the law of gravity exists, the Universe could have created itself from nothing.

---

<sup>1</sup> Chapter 21, verse 30.

<sup>2</sup> Chapter 51, verse 47.

<sup>3</sup> Chapter 41, verse 11.

<sup>4</sup> Chapter 36, verse 40.

<sup>5</sup> Among the most well-known is Stephen Hawking.

In addition, if information is indeed the basis of everything<sup>1</sup>, that being said, the digit 1 does not produce anything; the law of arithmetic of  $1 + 1 = 2$  tells me that if, for example, I cause the addition of 1 book + 1 book, I get 2 books, but if I do not complete the action of adding together the 2 books, the law of arithmetic alone cannot cause this to happen. The laws of mathematics that enable natural phenomena to be explained, and therefore predicted, do not create them. In the same way, the law of gravity, which does not even explain gravity, does not create gravity or the matter on which gravity operates. It is therefore even less able to create the Universe.

The laws of physics do not create anything on their own; they demonstrate the relationships between facts once introduced by a cause. A car exists and runs on a road thanks to the laws of physics, but these laws did not create either the car or the road. The laws of physics were created by an intelligent and lucid will, just as the car and the road were. And an intelligent and lucid will is required to design, start and drive a car correctly on a road. It is the same to determine the equations and start and conduct the formation and evolution of the world.

Since the discovery of some twenty fundamental numbers in atomic physics, observations in astronomy and quantum physics show us that the Universe has a complex organisation of dizzying proportions. These numbers, which are cosmological constants, describe the basic parameters as well as the characteristics of our Universe. Man successfully determined the values of each of these fundamental numbers, such as the force of gravity, the force of the

---

<sup>1</sup> Even on a quantum scale, symmetries can be observed. In this way, chains of atoms behave like a guitar string on a nanometric scale - creating a series of notes that resonate. The observation of the first two notes proves a perfect relationship between them, the ratio of their frequencies is equal to 1.618. Cf. Affleck, I., "Golden ratio seen in a magnet", *Nature* 464, 362-363 (2010). R. Coldea, D. A. Tennant, E. M. Wheeler, E. Wawrzynska, D. Prabhakaran, M. Telling, K. Habicht, P. Smeibidl, K. Kiefer, "Quantum Criticality in an Ising Chain: Experimental Evidence for Emergent E8 Symmetry", *Science* (Jan. 8, 2010).

electromagnetic field... These values are perfectly balanced, adjusted and exact.

\* \* \*

It is now clearly established that the laws of physics had to be very specific, adjusted and accurate, in order to enable the evolution of the Universe and the emergence of life. It is impossible to attribute to chance the extreme accuracy of the choice of the original conditions required for the existence of the Universe. It is obvious that an intelligent and lucid will presided over the adjustment of these parameters. Therefore, the accuracy required to reach the density of the Universe at the end of the Planck era was  $10^{-60}$ , which is equivalent to the accuracy of an archer whose arrow hits a target measuring  $1 \text{ cm}^2$ , placed at the end of the Universe, approximately fourteen billion light-years away<sup>1</sup>.

*"And the writing (book) was Laid Down, so you see the criminals fearful of what is therein, and they say: 'O woe betide us! What is this writing (book); it leaves out nothing small or big, except that it has numbered it?' And they have found what they did present; and Your Master does injustice to no one 49"<sup>2</sup>; "Certainly it is We Who Bring the dead to life and We Record what they have put forth and what they have left behind; and all things We have Numbered in an explicit forward (imâm) 12"<sup>3</sup>; "That he may know that they have already conveyed the Messages of Their Master; and He has Surrounded all that which is with them, and He has Numbered all things in number 28"<sup>4</sup>; "And every thing We have Counted it, a writing (book) 29"<sup>5</sup>; "Assuredly He has already Numbered them and Enumerated them, with numbering 94"<sup>6</sup>*

---

<sup>1</sup> Trinh Xuan Thuan.

<sup>2</sup> Chapter 18, verse 49.

<sup>3</sup> Chapter 36, verse 12.

<sup>4</sup> Chapter 72, verse 28.

<sup>5</sup> Chapter 78, verse 29.

<sup>6</sup> Chapter 19, verse 94.

***"The sun and the moon by calculation 5"***<sup>1</sup>; the first is almost 150 million kilometres from earth; the second is almost 400,000 kilometres away. 400 times closer from earth and 400 times smaller than the sun, the moon, brilliantly positioned and dimensioned, completely hides the sun from us during a total solar eclipse. These ratios make our eyes believe that the two disks, the sun and the moon, are the same size.

Thinking that successive flukes are at the origin of the existence of the Universe and ourselves, is like believing that it is possible to systematically win the lottery during each draw, every second, twenty-four hours a day, non-stop, for fourteen billion years. For lack of being able to explain these extremely accurate adjustments of the laws of physics through simple chance, some people set forth the string theory, or the idea that there are several, or even an infinite number of Universes, including our own, and each of these has its own laws, which leaves the probability that at least one of these worlds must be correctly adjusted. Well, by chance, "as usual!", we are in that Universe.

Although we cannot confirm that these "pluriverses" or "multiverses" do not exist, it is even more difficult for us to confirm the contrary. Indeed, there is not even the slightest scientific proof of their existence, either through theorisation, and even less through observation, which is absolutely impossible. In addition, although this hypothesis broadens the field of probabilities, it in no way challenges the assessment of a Creative and Organizing Principle whose existence is proven every day by the accumulation of scientific observations in all fields, from the macroscopic to the microscopic. The string theory and/or those of multiverses, several dimensions, several Universes – none of this quantitatively or qualitatively reduces the probability of the existence of this Prime Principle.

Several physical properties were created in order to build a Universe that allows life. If one of these were just the slightest bit different, life as we know it could not have appeared. To take just

---

<sup>1</sup> Chapter 55, verse 5.

one of many examples, carbon, without which there would be no life, is produced within the nuclear infernos of stars, through an extremely subtle process. This can only be completed thanks to the phenomenon of resonance, the strengthening effect that makes the process more efficient and increases the quantity of carbon. This resonance occurs due to the extreme accuracy of the laws of nuclear physics. If these laws were to change in even the most minute way, there would be no resonance, or this would occur in the wrong place. Once again, this is an extreme and delicate adjustment.

\* \* \*

It can be said that the Universe has a universal language consisting of mathematical instructions, which are the foundation of the laws of physics and of everything that exists in this Universe. All that we can know and observe from this world is down to mastery of this language, which is expressed in everything. Study the sky, the earth, man, the ant, the molecule, the atom or anything and you will see the transcription of this language. This is the seal of the Creator of the skies and the earth and what is between them.

***"Did you not see that certainly God, to Him prostrate whoever is in the skies and whoever is on the earth, and the sun and the moon, and the celestial bodies, and the mountains and the trees and the animals (animate), and many of the people? And upon many the torment has come true, and he whom God Humiliates, so for him there is no reward; certainly, God Does what He Wills 18"<sup>1</sup>; "And With Him are the keys of the occult, which no one Knows them but He; and He Knows what is on the land and in the ocean; not a leaf falls but He Knows it; and no grain is there within the darknesses of the earth, nor anything fresh or dry but that it is in an explicit writing (book) 59"<sup>2</sup>***

Bear in mind that trees, plants, leaves, flowers and colours also adhere to the laws of nature. Let us take an oft-cited example, the Fibonacci sequence, whereby the next number of the sequence is

---

<sup>1</sup> Chapter 22, verse 18.

<sup>2</sup> Chapter 6, verse 59.

obtained by adding the previous two numbers:  $0 + 1 = 1$ ,  $1 + 1 = 2$ ,  $1 + 2 = 3$ ,  $2 + 3 = 5$ ,  $3 + 5 = 8$ ,  $5 + 8 = 13$ ,  $8 + 13 = 21$ ... This is a mathematical law. And indeed, this law manifests itself practically everywhere in nature. For example, oak leaves are positioned around the stem at  $2/5^{\text{th}}$  intervals in relation to the preceding leaves; beech leaves at  $1/3^{\text{rd}}$ , the leaves and twigs of an elm grow and place themselves halfway between one another in relation to the stem; a more well-known example is that the number of petals of a daisy also obeys this mathematical rule... In order to draw up a list of everything that adheres to this law, hundreds of collections of books would be required. Regardless of the topic in question, we can clearly see that this indeed relates to a plan with instructions, in the form of mathematical structures, which has been carried out perfectly and intentionally since the beginning of creation. Any thing and any being, small or large, is subject to this plan, and beyond that, to He Who is at the origin thereof.

*"And Your God Is One God, there is no God but He, The Origin, The Arranging 163 Certainly, in the creation of the skies and the earth, and the alternation of night and day, and the ship that sails through the ocean for the profit of people, and the water God has Sent down from the sky, then He Gave Life to earth after its death and He Scattered throughout it animals (animate) of all kinds, and the variation of the winds and the clouds subjected between the sky and the earth; these are assuredly signs for a community [of those] who reason 164"<sup>1</sup>; "Did you not see that certainly God Sent down water from the sky, so We Brought out fruits therein, of different colours; and in the mountains are rising streaks of white and red, with different colours, and intense black 27 And among men and animals (animate) and herds there are different colours? In this way, certainly, those who have knowledge among His Servants fear God; certainly God Is Considerable, Forgiving 28"<sup>2</sup>*

\* \* \*

---

<sup>1</sup> Chapter 2, verses 163-164.

<sup>2</sup> Chapter 35, verses 27-28.

The DNA molecule is formed of two strands interlaced in a spiral shape: all the information, all the physical and physiological details of a living being are encoded in the genes, segments of this double helix folded away within chromosomes, within the cellular nucleus. Strands of DNA are formed by chains of nucleotides, composed of three elements: a sugar (deoxypentose), one or more phosphate groupings and a nitrogen base.

Genetic information is provided by the two-by-two combination of four nucleotide bases which, when assembled, create what we can refer to as the "database" of all the information concerning a living being (genome). Just as for Morse Code, which is composed of three different elements (dot, dash and space), which are combined to form letters, which are combined to form words, which are combined to form sentences; the four bases that form the composition of DNA are combined, resulting in the formation of twenty-two amino acids, from which approximately one hundred thousand proteins are formed... This is indeed a language that biologists are starting to decode. The specific information contained in DNA cannot be a result of coincidence. From where does the information written in a newspaper, a book, a CD-ROM or a hard drive originate?

The human body contains more than fifty trillion cells; each one of them works alone and together with the others, non-stop, night and day, twenty-four hours a day. Each cell, which is approximately  $1/100^{\text{th}}$  of a millimetre in size, contains three billion nucleotides in approximately two metres of compacted DNA. The cell has a nucleus which houses the genes: the genome, which contains this information giving the instructions to the cell itself, the organs and the entire body, in order to function. There is therefore a manual with specific information and instructions in the genome of the nucleus of each cell, which is the equivalent of approximately nine hundred and fifty, five-hundred-page books. This manual contains information and instructions. These are therefore produced by a conscious and intelligent will, just like a programme is produced by a programmer. Chance? Time? Evolution? Randomly throwing ink on blank pages for billions of years will never produce a letter, a



word, a sentence or a paragraph, even less an information and instruction manual as specific and detailed as that of the cell.

The organisation and functioning of the body and of each cell are more complex and efficient than the organisation and functioning of any city on earth. In addition, we must imagine this city replicating itself, almost identically, in just a few hours, each day. This is the case of the cell. Today, with all our modern, sophisticated technology, we still have not managed to create a single part of a truly functional cell. Each cell has a membrane, with entry points and guards composed of specific proteins and enzymes. These guards only allow certain types of chemical elements to enter. The cells have special routes and methods of transport with navigation systems so that the elements authorised to enter travel to a specific destination. Each cell contains what is known as mitochondria, the purpose of which is to provide the cell with energy. In each cell, there are production units for proteins – ribosomes; once produced, these proteins are packaged so that they are not impaired during transport. When they arrive, specific chemical entities are in charge of unloading them. In each cell, except for red blood cells, the lysosomes, spherical structures surrounded by a membrane, are tasked with breaking down and digesting intracellular "waste"... So who is behind this creation and this organisation?

***"O you people! An example was Applied, so listen to it: certainly those who you invoke, aside from God, will not create even a fly, and [even] if they were to gather together for that purpose, and if the fly should take away anything from them, they would have no power to recover it; weak are the seeker and the sought 73 They did not measure God His True Measure; certainly God Is Assuredly Strong, Considerable 74"<sup>1</sup>***

Scientists<sup>2</sup> calculated the probability of randomly obtaining even just a short, functional protein, one hundred and forty-nine amino acids long. The chance of obtaining a functional amino acids

---

<sup>1</sup> Chapter 22, verses 73-74.

<sup>2</sup> Cf. the works of Stephen C. Meyer, Francis Crick, Stanley Miller, and Leslie Orgel.

sequence is one in  $10^{74}$ . This is not the end, because in order to construct a protein, the amino acids must be joined together by peptide bonds; a single bond is produced approximately one in two times, and not systematically. Therefore, one in two chances, which gives us an exponent of 149, 150 if we round up, is equal to one chance in  $10^{45}$ . And it is still not finished; an amino acid can have a left-handed or right-handed isometric conformation, and what do you know? To form a protein, only the left-handed isometric conformation can be used. Therefore, again we have one in two chances, which gives us an exponent of 150, which is equal to one chance in  $10^{45}$ . Adding our exponents together, in total, we have:  $10^{74} \times 10^{45} \times 10^{45} =$  one chance in  $10^{164}$ . To get an idea of what a number of this size could represent, we must consider that since the beginning of the Universe,  $10^{16}$  seconds have passed; in the entire Universe, there are  $10^{80}$  nucleons; and since the beginning of the Universe, there have been  $10^{139}$  "events."

***"Read By The Name of Your Master, The One Who Created 1 Created the human from an adherence 2 Read, and Your Master Is The Most-Abundant 3"<sup>1</sup>; "And assuredly before, We Created the human from an extraction of clay 12 Then We Formed him drop in a fixed location 13 Then We Created the drop into an adherence, then We Created the adherence into a chewed lump, then We Created the chewed lump into bones, then We Clothed the bones with flesh, then We Produced it into another creature; so God Blessed Himself, The Most-Excellent of creators 14 Then after that, surely, you will assuredly die 15 Then certainly, on the Day of the Straightening (Resurrection), you will be Resurrected 16"<sup>2</sup>***

For as long as it was believed that the cell was the basic unit, that it was simple and not complex and efficient, it was possible to imagine an involuntary and spontaneous evolution of the mono-cellular organism into more complex, multi-cellular organisms. However, nowadays, more discoveries about the complexity and efficiency of a single cell are being made every day. Even a living, mono-cellular organism has extraordinary complex capacities. The

---

<sup>1</sup> Chapter 96, verses 1-3.

<sup>2</sup> Chapter 23, verses 12-16.

same material can be used to manufacture a door, a window, a chair, a table, a cupboard. However, the plan, the goal, the production are different, as is the result. Man is distinguished by an intelligence that is incomparable with any other living being on Earth. Whether he has links to the monkey, the fruit fly or the earthworm, this changes nothing in terms of his particular and exclusive specificity. And this cannot, under any circumstances, be down to pure chance or simple evolution. If there is evolution, and there is because everything and every single living being evolve, the theory of evolution as it has been instilled in us must certainly be revised, corrected and updated.

\* \* \*

Everything that has begun or is beginning to exist has a cause; we have seen that our Universe had a beginning, and God is the Prime Cause thereof. He created it and He determined all the conditions of its existence and its reality. But what is the cause of this cause? In order to recognise the cause of a fact, I am not required to find the cause of this cause. For example, in order to recognise that bread is made by the baker, I am not required to know from where the baker originates. Otherwise, this would be tantamount to saying that I do not accept that the bread is made by the baker unless I know from where the baker originates. However, the question is legitimate in a Universe where everything is caused by something. Now, let us remind ourselves that before the creation of the Universe, space, time, matter... did not exist. First of all, "where" there is nothing of the Universe that we know, The Prime Cause is is not subject to matter, time-space, or anything else. It originates from nothing but Itself, since there is nothing but Itself; It has no cause but Itself, It Exists through Itself, It Subsists through Itself, It Is Self-sufficient. This Prime Principle Is The Ultimate-Absolute-Reality, God The Omnipotent, The Omniscient, The Eternal, The without-beginning-or-end.

\* \* \*

All God's Prophets and Envoys accomplished miracles witnessed by their people. Moses parted the sea with his staff, his people

witnessed it, he was Sent for them. Jesus healed the lepers and the blind, his people witnessed it, he was Sent for them. But we did not behold these miracles; we therefore have no formal proof thereof. The miracle of Muhammad is the Qurân, it was evident in the past, it is even more so now and it will be even more so in the future. All religions present their sacred texts as true and thereby miraculous. But no sacred book on earth declares itself to be a miracle, except the Qurân:

***"Say: 'Assuredly if humans and genes (al-jinn, الجنّ)<sup>1</sup> were to gather together in order to bring the like of this Qurân, they would not bring the like thereof, and [even] if a part of them was, for a part, manifest' 88 And assuredly We already made Varying for the people, in this Qurân, of every example; then most people have stubbornly denigrated 89"<sup>2</sup>; "If We had Sent down this Qurân on a mountain, you would assuredly have seen it reverential, fissured by the fear of God; and such examples, We Apply them to the people; perhaps they will reflect! 21 He Is God! He, there is no God but He, The All-Knowing of the occult and the testimony, He Is The Origin, The Arranging 22 He Is God! He, there is no God but He, The Owner, The All-Saint, The Peace, The Assurer, The Reassuring, The Considerable, The Imperious, The Magnificent; Glory to God! Above what they associate 23 He Is God! The Creator, The Exemptor, The Shaper; to Him are the Superexcellent Names; whatever is in the skies and earth is glorifying Him; and He Is The Considerable, The Judge 24"<sup>3</sup>***

Islâm is the first and last religion to be revealed; it is intended for all of humanity, in the past, the present and the future. This religion

---

<sup>1</sup> The lexical-semantic relationship between the following words in both languages is undeniable: *jahannam* (جَهَنَّمَ) / gehenna (abyss, hell, torment); *al-jannah* ([paradise], الْجَنَّة) / genesis (birth, formation, generation); *al-jân* ([the jinn], الجن) / gene (race, type, species); *ajinnah* ([embryo], أجنة) / genotypes (genetic makeup); *al-jinnah* (الجنة) / transgenesis (insertion of genes); *majnûn* ([one possessed], مجنون) / transgenic (genetically modified). They all share the concept of being hidden from the ordinary.

<sup>2</sup> Chapter 17, verses 88-89.

<sup>3</sup> Chapter 59, verses 21-24.

is adopted on the basis of a conscious declaration in two parts: I testify that there is no god but God, Unique, without associate, and I testify that Muhammad is His Servant and His Envoy. Islâm, the most driving force for theism, is not getting any weaker but it is rather developing and progressing throughout the world; its influence continues to extend to all nations in their ethnic, social and cultural diversities. It would be irresponsible to ignore Islâm and minimize its scope, dangerously leaving free rein to ultra-traditionalism and its ideological and practical deviations which are totally contrary to the original Message of Islâm.

When you enter a house, you distinguish between the walls built by the mason, the doors and windows made by the carpenter, or the electrical wires installed by the electrician and the pipes assembled by the plumber. The Universe shows us absolute unicity, from a quantum scale to an astronomical scale, from laws to energy, matter, particles, atoms, molecules, cells, planets, stars, galaxies... The Universe is a consistent and harmonious whole, produced by a Single Creative and Organizing Principle. It witnesses that there is no god but God, Unique, without associate. And it also witnesses that Muhammad is the Envoy of God.

Indeed, we have seen that the entire Universe, everything it contains and everything of which it is composed, small and large, are Muslim, i.e. surrendered - pacified to God by its laws. Modern science therefore started with: "There is no god," and then confirmed and completed the first part of the declaration: "There is no god but God, Unique, without associate." Finally, it demonstrated the second part of the declaration, i.e. that everything in the skies and on earth is Muslim, surrendered - pacified to God.

***"God has Witnessed, and the angels (possessors) and those ranked first in knowledge, that certainly there is no God but He, Standing firm on equity; There is no God but He, The Considerable, The Judge 18 Certainly the creance (religion) for God is Pacification (Islâm); and those who were Reported the writing (book) did not differ except after knowledge had come to them, through envy of each other; and whoever denigrates the***

*Signs of God, then God Is Swift in account 19"<sup>1</sup>; "So is it other than the Creance (Religion) of God they desire? And whoever in the skies and on earth is pacified (surrendered) to Him, willingly and by force; and to Him they shall be returned 83 Say: 'We have assured (believed) through God, and what has been Sent down on us, and what has been Sent down to Abraham and Ismael and Isaac and Jacob and the lineages, and what was Reported to Moses and Jesus and the annunciators (prophets), from Their Master; we make no distinction between any of them, and for Him we are pacified (Muslims)' 84 And whoever desires a creditor (religiosity) other than Pacification (Islâm), this shall not be accepted from him and in the last one [the hereafter], he shall be among the losers 85"<sup>2</sup>; "So whomsoever God Wants to Guide, He Expands his breast to the Pacification (Islâm); and whomsoever He Wants to Misguide, He Shapes his breast narrowly constricted, as though he were climbing up to the sky, thus God Shapes the penalty of those who do not assure (not believe) 125"<sup>3</sup>*

\* \* \*

This paper only represents a drop of water in the vast ocean of proof of the existence of God. Let it be known that an entire lifetime would not be sufficient to consider the unmeasurable and colossal proof. Nowadays, the existence of God is no longer an enigma, a deduction, an intuition, and even less a blind belief. Faith emerges from the objective knowledge of the facts resulting from the reality of our world. It is peaceful, serene and complete, unaffected by sudden changes of mood and circumstantial events. It does not provoke passion, fanaticism, hate, rebellion and violence. It is peace preaching Peace.

---

<sup>1</sup> Chapter 3, verses 18-19.

<sup>2</sup> Chapter 3, verses 83-85.

<sup>3</sup> Chapter 6, verse 125.

## THE ORIGINAL MESSAGE OF ISLÂM

After examining knowledge about science and faith, and before tackling the issue of the original Message of Islâm, I would like to point out that the scientific validity of my work is recognized and undisputed by specialists. However, some of these specialists – Muslim traditionalists – have expressed reservations with regard to the conclusions of my research, i.e. the desacralisation of ideological traditionalism and the re-establishment, pure and simple, of original Islâm (610-632). My work is intended for a Muslim audience, but also, and perhaps more, for non-Muslims, in order to differentiate between truth and falsehood, between original Islâm and warped, instrumentalised islam.

I learned the Qurân, the *ḥadîth*, the *sunnah/sîrah*, theology and jurisprudence via the teaching and the vision of great doctors (<sup>Σ</sup>*ulamâ*), references in the field of traditionalism. Therefore, I myself became a traditionalist (moderate<sup>9</sup>) for some time. However, when I specialized and studied among others historiography, I then reopened the Qurân with a multidisciplinary scientific approach; what was not my surprise to discover that the original Message of Islâm stated in the Corpus of the Qurân makes serious objection to many assertions included in the multiple writings of tradition, while the latter constitute the basis of the traditionalist ideology.

\* \* \*

Etymologically, in the Arabic language, *Islâm* (الإسلام) means Pacification: the action of pacifying, establishing, re-establishing and maintaining peace; surrendering to God through peace. Islâm is the activation of peace (*al-silm*, *al-salâm*, السَّلَام): he who

surrenders to God is pacified (*yuslim*, يسلم), he banishes troubles from his mind, the rebellious streaks within him and around him; he is pacified, Muslim (*muslim*, مسلم), and pacifist (*mussâlim*, مسالم): he yearns for peace, safety and tranquillity; he is not in favour or involved in troubles and rebellion; as a result, he acquires a peaceful (*salîm*, سليم), healthy and saintly heart, in peace with God and His Creation.

The historical context of the advent of Islâm shares some commonalities with our era. As it is the case today, at the beginning of the seventh century, the known world was dominated by antagonistic powers, the Persian and Byzantine empires. There were of course other civilisations such as the great nations of India and China, not forgetting the pre-Columbian civilisations, some other wealthy countries, and some other poor ones. There were also some unsophisticated populations and tribes, which, for centuries, have perpetuated the same lifestyle in the same way that some groups still exist today on the margins of civilisation...

The philosophical concerns and religious beliefs of the tribes of Arabia were extremely archaic compared to existing religions whether they be monotheist: Judaism, Christianity and Zoroastrianism, which were widespread across the known world to as far as the most remote regions of the Arabian desert; or were considered as polytheist: Taoism, Shintoism, Hinduism, Buddhism, etc.

The polytheism and idolatry that reigned amongst the Arabian tribes were such that representations of gods were themselves considered as truly divine and personified as such. And even if their followers believed in a God of gods, this one was not guaranteed his superiority; he was in competition with the minor divinities that very often were more worshipped than him. The degree of evolution of the Arabs therefore, compared to that of the major civilisations of the time, was very rudimentary.

\* \* \*



The historical, religious and socio-cultural context in which Muhammad<sup>1</sup>, seal of Prophets, lived, is comparable to that of Abraham, father of Muslims. Abraham lived at a time when human sacrifice was commonplace, particularly of children. In the Arabia of the early seventh century, poverty drove some to kill their own children. Others buried their daughters alive through shame or through fear of dishonour, especially if they were firstborn. A first or last-born male was also sometimes sacrificed following a promise made before to an idol. And so Islâm rose from the desert where the obscurantism of ignorantism<sup>2</sup> dominated.

In the beginning, one man, Muhammad, who loathed the idols. He was nicknamed *al-amîne*: "the insurer, the trustworthy." God gave Muhammad the Revelation, through the intermediary of an angel, Gabriel (*Jibrîl*). Muhammad found himself in a cave called *Hirâ*<sup>3</sup>, in which, for five years he took refuge during the month of Ramaḍân in order to reflect on the creation of the skies and the earth. For the remainder of the year, he managed his wife's businesses and accompanied caravans across the desert.

God always chooses humble men, but not ordinary men. He shows them His light i.e. His science, and He makes them guides, role models and examples, for those who know how to reflect and how to reason. In choosing Muhammad, God selected a man who lived quite normally and simply, and He revealed to him, as He did to all the Prophets, that He Is his God, The God of all men, of all creation. He Is The without-beginning-or-end, He Is, He Was, He always will Be; He Is a hidden Treasure, He Creates and makes Himself Known. In the Qurân, it is said: ***"And in this way We have Revealed to you a spirit of Our Order, you did not understand what is the writing (book) nor the assurance (faith, belief), but We have Formed it a light, We Guide with it whoever We Will of Our Servants (...) 52"***<sup>4</sup>; ***"And you have not related any writing***

---

<sup>1</sup> 570-632.

<sup>2</sup> In Arabic, ignorantism, *al-jâhiliyyah* (الجاهلية), is synonymous with obscurantism, the doctrine, the attitude of those delighting in ignorance.

<sup>3</sup> Located in the surroundings of Mecca.

<sup>4</sup> Chapter 42, verse 52.

***(book), before it [the Qurân], and did not trace it with your right (...)48"<sup>1</sup>***

God gave him the light, the science contained in the Qurân, the Distinguishing Book (*al-furqân*): the Book of God, so that he may pass it on to mankind. Muhammad was wealthy thanks to his wife, held in high esteem by his parents and friends, and regarded by his co-citizens. He became the depository for truth and he would be tested by evil and good, as were all the Envoys and Prophets of God before him, as are righteous men, as are all men. ***"And assuredly the last one [the hereafter] is better for you, than the first [in this world] 4 And certainly, from afar, Your Master will Give you, and you will be pleased 5 Did He not Find you orphaned (deprived), and He Gave [you] refuge? 6 And He Found you astray, and He Guided you 7 And He Found you in need, and He Enriched you 8 So as for the orphan (deprived), do not oppress 9 And as for the seeker, do not rebuff 10 And by the Grace of Your Master, proclaim 11"***<sup>2</sup>

Muhammad received a new Revealed Book, the Qurân. This Book gives credibility, restores and complements the previous revelations; and offers continuity of the divine Message transmitted by each Prophet to his people, at his time. In this, Muhammad is the seal of Prophets, with him the Creance, the Religion, is complete, and monotheism is established definitively. ***"Muhammad was not the father of any of your men, but the Envoy of God, and the seal of the announciators (prophets); and God was, of all things, Savant 40"***<sup>3</sup>; ***"(...) This day I have Completed on you your creance (religion) and I have Perfected on you My Grace, and I have Approved for you the Pacification (Islâm), creditor (religiosity) (...) 3"***<sup>4</sup>; ***"Certainly the creance (religion) For God is Pacification (Islâm) (...) 19"***<sup>5</sup>

---

<sup>1</sup> Chapter 29, verse 48.

<sup>2</sup> Chapter 93, verses 4-11.

<sup>3</sup> Chapter 33, verse 40.

<sup>4</sup> Chapter 5, verse 3.

<sup>5</sup> Chapter 3, verse 19.

Since then, polytheism, - which remained largely dominant since the earliest times despite the emergence of monotheistic religions - has begun to decline, especially today when, with the unprecedented rise of sciences, the central theme, even and mainly amongst scientists, is God The Unique: ***"IN THE NAME OF GOD THE ORIGIN THE ARRANGING. Say: 'He Is God Unique 1 God The Absolute 2 He did not beget and nor was He begotten 3 And He had no comparable unto Him, anyone' 4"***<sup>1</sup>

***"(...) This day I have Completed on you your creance (religion) and I have Perfected on you My Grace, and I have Approved for you the Pacification (Islâm), creditor (religiosity) (...) 3"***<sup>2</sup>. This verse is the last to have been revealed, the final point of the Revelation. Islâm, the first and last religion to be revealed, was complete and certified as such from that day. Everything added post this revelation has been subjected to many circumstances of the history of Muslims and cannot be considered as being part of the canon of Islâm. To state otherwise is to say that the Religion was not completed at the revelation of this verse, contrary to what it claims.

Thus, since Âdam, the first human, and until Muhammad, the seal of Prophets, while passing through Abraham, Moses and Jesus, the divine Message has always been the same, conveyed in different forms and finalised with Islâm.

\* \* \*

With the Qurân, Muhammad received the first and last religion, with always the same message: God has given you reason, study the past and the present, learn through science and knowledge, observe the sky, the celestial bodies, the earth, the sea, life, death, all things great and small. This way, you will know, you will know Him, you will be able to bear witness that there is no god but God, and you will know how and why to live. You will not worship nor you will serve "gods" other than God, The Unique, The True, and

---

<sup>1</sup> Chapter 112, verses 1-4.

<sup>2</sup> Chapter 5, verse 3.

thus you will work with fairness and kindness, you will do no evil, and you will not defile the Creation. You will act this way because you will know that He Is God and that He Is The One who Creates and Judges.

*"God Is The Light of the skies and the earth. The example of His Light is like a hearth; in which is a lamp, the lamp is in a lantern, the lantern is as an atomistic star fuelled from a Blessed tree, olive, neither eastern (splendid) nor western (dull), his oil feints to shine [even] if no fire has touched it: light upon light. God Guides to His Light whomever He Wills, and God Applies examples for the people; and God, of all things, Is Savant 35"<sup>1</sup>; "Certainly We have Sent down upon you the writing (book), for mankind, in truth; so he who guided himself, did so for his soul, and he who strayed, will certainly loose his way; and you are not over them a trustee 41"<sup>2</sup>*

*"So turn your face towards the creance (religion), converted, Way of God, the way in which He has Made men, no change for the Creation of God; that is the straight creance (religion), but most people do not know 30"<sup>3</sup>. Religion of the good and beautiful work, of the middle ground, of moderation, Islâm is the religion of science and the knowledge of God through His creation. One of the elements, and far from an insignificant one, which distinguishes the Qurân from earlier revelations is its insistence on the notions of science and knowledge. The first word of the Revelation to Muhammad was "'Iqra'! (Read!)," "Read By The Name of Your Master, The One Who Created 1 Created the human from an adherence 2 Read, and Your Master Is The Most-Abundant 3 The One Who made Known by the calame 4 Made Known to the human what he knew not 5"<sup>4</sup>*

As to the first man designated as human, it is Âdam, and the first time he is mentioned in the Qurân, God says: *"And He made*

---

<sup>1</sup> Chapter 24, verse 35.

<sup>2</sup> Chapter 39, verse 41.

<sup>3</sup> Chapter 30, verse 30.

<sup>4</sup> Chapter 96, verses 1-5.

***Known to Âdam the names, all of them (...) 31"<sup>1</sup>. It is therefore clear that, in the Qurân, the very beginnings of human being are linked to knowledge. The first thing that Âdam received from God is the knowledge of all the names, and the first order from God to Muhammad was "Read!". God's Message to man, from the very beginning to Muhammad and beyond to the end of times, is: Read, learn, understand the creation of God, in order to know God and act accordingly; that is to say, act correctly and with kindness, for you will be judged. And the Day of the Resurrection: "(...) *Those to whom knowledge was Reported have said: 'This day, certainly, degradation and defilement are upon the denigrators' 27"<sup>2</sup>; "And those to whom knowledge and assurance (faith, belief) were Reported have said: 'Assuredly you have already remained in the Writing (Book) of God towards the Day of the Resurrection, then this is the Day of the Resurrection; but you did not know' 56"<sup>3</sup>. This shows us to what extent knowledge constitutes God's first commandment in Islâm.****

Focusing one's attention and reflection on what one says, what one hears and what one sees, is to become aware of things, of oneself, and of others. Correctly deciphering beyond what one says, what one hears and what one sees, is to become aware of all of the things, of oneself, and of others in their entirety. Beyond these two groups, one finds The True, The Inexpressible Reality.

In the Qurân, there are a huge number of verses that promote reflection and reasoning, and which refer to the scholars: "(...) *so narrate the narration, perhaps they will reflect! 176"<sup>4</sup>; "(...) and such examples, We Apply them to the people; perhaps they will reflect! 21"<sup>5</sup>; "(...) Thus do We Explain the signs in detail for a community [of those] who reflect 24"<sup>6</sup>; "(...) Thus God Makes explicit to you the signs (verses); perhaps you will reflect! 219"<sup>7</sup>;*

---

<sup>1</sup> Chapter 2, verse 31.

<sup>2</sup> Chapter 16, verse 27.

<sup>3</sup> Chapter 30, verse 56.

<sup>4</sup> Chapter 7, verse 176.

<sup>5</sup> Chapter 59, verse 21.

<sup>6</sup> Chapter 10, verse 24.

<sup>7</sup> Chapter 2, verse 219.

***"Those who remember God, standing and sitting and on their sides, and reflect on the creation of the skies and the earth: 'Our Master! You did not create this falsely; Glory to You! So Protect us from the torment of fire' 191"<sup>1</sup>***

***"It Is He Who Formed the sun blaze, and the moon a light and He Measured it downward; so that you may know the number of years and the calculation; God Created this only in truth; We Detail the signs for a community [of those] who know 5"<sup>2</sup>; "And of His Signs: the creation of the skies and the earth, and the diversity of your languages and of your colours; certainly in this are signs for the [worlds] savants 22"<sup>3</sup>; "And such examples, We Apply to the people, but only the savants understand them 43"<sup>4</sup>; "(...) certainly those who fear God are the savants among His Servants; certainly God Is Considerable, Forgiving 28"<sup>5</sup>; "Rather, it is of the explicit signs in the breasts of those to whom knowledge was Reported; and none deny Our Signs except the obscurantists (unjusts) 49"<sup>6</sup>; "(...) God Elevates those of you who have assured (believed) and those to whom knowledge was Reported, degrees; and God Is Informed of what you do 11"<sup>7</sup>***

To deny the Qurân its scientific aspect is to ignore or forget that the Islamic scholars and civilisation are the fruit of a Quranic culture which encourages reflection and scientific research. The influence and the contribution of the Qurân to the Muslim scholars are undeniable and historically proven.

Muslim scholars have all been believers, trained through study of the Qurân. Almost all of them became theologians, before specializing in various scientific disciplines. They enriched Science with their knowledge and all thereof acquired throughout the history of humanity. Their work is nowadays considered as the

---

<sup>1</sup> Chapter 3, verse 191.

<sup>2</sup> Chapter 10, verse 5.

<sup>3</sup> Chapter 30, verse 22.

<sup>4</sup> Chapter 29, verse 43.

<sup>5</sup> Chapter 35, verse 28.

<sup>6</sup> Chapter 29, verse 49.

<sup>7</sup> Chapter 58, verse 11.

precursor of modern science. Time and again, these scholars have testified that in-depth study of the Qurân was the source of their scientific vocation.

***"And those to whom knowledge and assurance (faith, belief) were Reported have said (...) 56"***<sup>1</sup>. In this verse, the word "knowledge" precedes the word "faith," both should be considered simultaneously, one with the other. The combination of knowledge and faith is peace, serenity, a peaceful, healthy and saintly heart. History has shown us that without knowledge or judgement, all belief is dependent on circumstance and passion, which lead to better and/or to worse.

All Muslim scholars were – without exception – Quranists, as was the Prophet himself; and the deviationist extremists were all traditionalists, and those of today are no less such; that says it all. Muslims of progress and of Science provided humanity with the basis of modern knowledge. Islâm is the only world religion to have given birth to a civilisation of science. Backward-thinkers, fanatics and criminals have always, in all times and all societies, been something from which humanity has needed to heal itself.

Furthermore, to be a Muslim, you must bear witness that there is no god but God. And to be a true witness, to be able to attest to truth and reality, you must possess knowledge, an understanding of the facts and things. Once this knowledge is acquired, we attain then faith by reason and heart, we become humble in the peace and love of God, we know from where we have come and where we are going, we act with benevolence and beneficence; we distinguish good from evil, truth from falsehood. The Muslim who knows, is a being of Peace, tolerant, good, benevolent and beneficent; he believes in the Unique God without associate, in the God of Israel, of Christ, of Muhammad, in the God of all men without distinction, in the God of the skies, the earth and what is between them, in the God of those who live in the skies and on earth. And certainly if the Creance, the Religion, with God is Islâm, He Brings up to whom He Wants and He Forgives to whom He Wants. So not one

---

<sup>1</sup> Chapter 30, verse 56.

excluded, all His creatures enter His Mercy. And I say that this is not a point of detail.

***"And so that those to whom knowledge was Reported may know, that certainly it is the True from Your Master, and so assure (believe) in it, then their hearts humble for it; and God Is Assuredly Guiding those who have assured (believed) to a straight route 54"<sup>1</sup>***

The Qurân is not an arcane book, reserved solely for the initiated; it is expressly exoteric in that it can and must be disclosed and taught publicly. However, due to its divine nature, the text features and conveys several juxtaposing and complementary levels of reading; no interpretation – literal or anagogical – can break free. That being said, its signified meaning can be inferred with an optimal probability of discourse analysis, be it specific or generic. The Qurân is therefore accessible to all people who are bestowed with reason and common sense; it is incomprehensible to the deaf who do not want to hear, and the blind who do not want to see.

I demonstrate throughout my book, through dozens of examples, that the Qurân insists on and encourages reflection, reasoning, and the search for knowledge; therefore, the understanding of God. The Qurân is not law in itself, but Revelation; it is Religion in that it establishes a connection between man and the Divine Order, a Superior Reality, which takes the form of Knowledge, Faith, Kindness, Charity, the Order of good, Abstinence from evil, Pacification and Peace; that is the original Message of Islâm.

\* \* \*

Unlike the Bible and the majority of sacred books that chronologically relate the history of creation, the world, man, the Prophets and Messengers, the Qurân, apart from Joseph and the odd exception, does not report events of a single tenant in any specific chapter, instead, they are fragmented and presented in a nonlinear way throughout the whole of the corpus. It is not

---

<sup>1</sup> Chapter 22, verse 54.



necessarily aimed at relating historical facts themselves, but more about stimulating the scientific research, analysis and reflection, which raises the soul to Islâm<sup>1</sup>. Contrary to what some believe and preach, the Qurân does not portray itself as a history book, nor as a civil and penal code, in the literal sense of the words. Deep understanding of the Qurân is achieved only by a rigorous pluridisciplinary analysis, through binoculars, magnifying glass and microscope. It is the Revelation of God, His Word addressed to man's reason and reasoning.

***"And assuredly We have already made Varying for the people, in this Qurân, of every kind of example; but most people stubbornly denigrated 89"<sup>2</sup>; "If We had Sent down this Qurân on a mountain, you would have assuredly seen it reverential, and fissured by fear of God; and such examples, We Apply them to the people; perhaps they will reflect! 21"<sup>3</sup>***

\* \* \*

Of all the Attributes that God bestows upon Himself in the Qurân, Master of the Worlds, so often repeated (forty-two times in this form), highlights the universal nature of Islâm, the religion to which all men are invited. God is not the Master of a single sky or a single earth; He is the Master of the Worlds: of the skies, earth and all that lies between them. If this statement partially escaped the comprehension of the first Muslims, it takes on a whole new significance when viewed under the light of modern knowledge. ***"Pharaoh said: 'And what is The Master of the worlds?' 23 He [Moses] said: 'The Master of the skies, and the earth, and what is between them; if you were certain!' 24"<sup>4</sup>; "Certainly Your God Is Assuredly One 4 Master of the skies, and the earth, and what is between them; and Master of easts (splendours) 5"<sup>5</sup>***

---

<sup>1</sup> "raises the soul to Islâm" gives, in the original French: "hisse l'âme à l'Islâm".

<sup>2</sup> Chapter 17, verse 89.

<sup>3</sup> Chapter 59, verse 21.

<sup>4</sup> Chapter 26, verses 23-24.

<sup>5</sup> Chapter 37, verses 4-5.

In the middle of billions of galaxies and solar systems, though scientists ask the eternal question of is there other life in the Universe, the Qurân states: ***"And for God prostrate themselves what is in the skies and what is on earth of animals (animate), and the angels (possessors) and they are not arrogant 49 They have fear of Their Master above them, and they do what they are Commanded 50"***<sup>1</sup>

\* \* \*

In the desert, more than fourteen hundred years ago, God Revealed to Muhammad that this Book, the Qurân, this reminder that He is addressing to man, will not be altered, because it is God Himself who Preserves it. And indeed, the Qurân is to this day, considered by specialists as the sacred book that most conforms to the original. ***"Certainly We, We Sent down the rememoration, and certainly We Are assuredly Preserving it 9"***<sup>2</sup>. Having done so, it is still necessary to reach the heart of its message: ***"Certainly it is assuredly an abundant Qurân 77 In a protected writing (book) 78 None touch it except the purified 79 A Descent from the Master of the worlds 80"***<sup>3</sup>; ***"But it is a prestigious Qurân 21 In a Preserved tablet 22"***<sup>4</sup>

At the time of the Prophet, each civilisation had its own values, and the notions of good and evil were different from one population to the next. Since the second half of the twentieth century, humanity has reached a high level of civilisation and knowledge; sciences and technologies have experienced an unprecedented rate of development. However, what of the fallibility of man? Although the decor has changed, the mentality has generally stayed the same. Corruption and evil have still predominated and had familiar guises: injustice, mass manipulation, obscurantism, misery, wars, massacres, crises, all forms of trafficking, environmental degradation, extinction of species, pollution, climate change, etc.

---

<sup>1</sup> Chapter 16, verses 49-50.

<sup>2</sup> Chapter 15, verse 9.

<sup>3</sup> Chapter 56, verses 77-80.

<sup>4</sup> Chapter 85, verses 21-22.

***"Corruption has appeared on land and ocean because of what the hands of people have acquired, so that He makes them Taste a part of what they have done; perhaps they will come back! 41"<sup>1</sup>***

Nowadays, Islâm and Muslims have become the obsession of the world. They are most often mentioned in terms of war, terrorism, immigrants or emigrants. In Africa, Asia, South America and elsewhere in the world, forests are being devastated, lakes and rivers have dried up, lands and villages are engulfed, entire populations are displaced, millions of people live below the poverty line, there are hundreds of thousands of victims of famine, murder, kidnapping and human organ trafficking, millions of women are beaten and assaulted, hundreds of thousands of children are enslaved, and so on. There is no mention of that except beyond a certain threshold of horror, or then, for the Football World Cup.

\* \* \*

Another paradox, while Islâm is radiating and extending to the scientific spheres, the current Muslim world, far from being the model to follow, is in fact adrift. These two observations are sufficient to demonstrate that Islâm distinguishes itself by its divine originality, from Muslims who are fallible by nature. And it is said in the Qurân: ***"God Wants to Make Explicit to you and Guide you, the ways of those before you, and to Review you; and God is Savant, Judging 26 And God Wants [only] to Review you, and those who follow their desires want you to incline, a great inclination 27 God Wants [only] to Lighten for you, and the human was Created weak 28"<sup>2</sup>***

Islâm is on the rise, numerically at least, with nearly two billion faithful on the planet and the number of those embracing Islâm continues to grow. In time, Islâm will become the leading religion on earth. The advance of Islâm, which contrasts with the degenerative actions of some Muslims, can be explained by the universal nature of its original message, a message that cannot contain the vicissitudes

---

<sup>1</sup> Chapter 30, verse 41.

<sup>2</sup> Chapter 4, verses 26-28.

that Muslims have faced for many centuries. ***"It Is He Who Sent His Envoy by the guidance and the creance (religion) of truth, so that He Manifests it above all creance (religion); and [even] if those who associate dislike it 9"***<sup>1</sup>

The simultaneous emergence of the charlatan<sup>2</sup> and charlatanism is from now on effective worldwide; they characteristically present themselves under the false pretences of virtue and piety. Many believe in these facades, until the light of knowledge is irrevocably manifest and confuses these dark and evil forces. Under the cover of an islam that has been distorted by ignorantists, some fanatics, corruptors of the faith, who are at ease with ignominy, commit the worst crimes against God and humanity. By distorting Islâm and all the universal, moral values, they are cultivating discord, hatred of others, violence and sectarianism. Although it is undeniable that these demonic criminals target and threaten civilisation as a whole, Muslims are the first victims of their theories and their nightmarish practices.

Criminals do not have a religion; they take joy in murder, destruction and corruption on earth. Islâm condemns the demonic and murderous charlatans - woe betide them in this world and the next. Islâm is innocent of the crimes, cruelties and massacres perpetrated falsely in its name by deviationist and criminal heretics. Those are rather the henchmen of evil, perverts and corrupters on earth. God does not love aggression or the aggressors, and certainly not the corrupters on earth, the bloodthirsty and the criminal butchers.

The heart of the problem concerning terrorism perpetrated in the name of Islâm lies in an obscurantist, fanatical and violent ideology, which preaches hatred and murder. This type of heretical ideology runs contrary to and undermines original Islâm, leading the ignorant and weak-spirited astray and turning them into criminal demons. We must inform, teach and raise awareness

---

<sup>1</sup> Chapter 61, verse 9.

<sup>2</sup> *Al-dajjâl* (الدجال): the antichrist.

amongst Muslims of original Islâm, a fount of science, progress, tolerance, peace and civilisation.

Faith is intimately linked to kindness and benevolence. Disarray is inwardly connected to brutality and violence. In his time, the Prophet never took on a war of aggression; all of those he was forced to take on were either defensive, or (more rarely) preventative<sup>1</sup>. Those after him, who have acted differently on their own, bear sole responsibility before God and History. Original Islâm calls for humanism and universalism, unlike ideological traditionalism which leads to communitarianism and identity withdrawal. The first is the Teaching of God, Master of the worlds; the second is the infatuation of the doctrinarian and narrow-minded sectarians.

Some, misguided, spend their time, tearing each other apart, often most sincerely. Both sides claim "God Is The Greatest!" and yet, in one camp like the other, they claim to defend God's righteous cause. They are in a restricted mental state where ignorantism perpetuates obscurantism, superstition and violence. Many have become hostages or puppets of a bygone dogmatism and era. What else to say: "*Lâ ḥawla wa lâ quwwata illâ billâh*" – there is no environment nor power except in God. ***"Say: 'O familiars of the writing (book)! Exceed not in your creance (religion), beyond the truth, and follow not the inclinations of a community [of those] who went astray before, and who misled many, and went astray from the right path' 77"***<sup>2</sup>

As an example, 'Āshûrâ' is a celebration for some, during which one rejoices; it is a period of mourning for others, during which people flagellate themselves. It should be neither a festivity nor a mortification by flagellation. Muslim historians, without exception, tell that the last and beloved grandson of the Prophet, Al-Ḥussayn, was killed and beheaded by so-called Muslims on the day of

---

<sup>1</sup> It is useful to recall here that the term *jihâd* (جهاد) means "striving": to think and/or act with effort; this original meaning can circumstantially extend to the armed struggle. The latter (armed struggle) is rather referred to as *qitâl* (قتال) in Arabic.

<sup>2</sup> Chapter 5, verse 77.

‘<sup>ؐ</sup>âshûrâ’ (01/10/61 H/10-10-680 G). Who can thus claim Muhammad's community and rejoice on that day? How can one also allow mortification by flagellation while Islâm entirely rejects this process? This day should be a time of contemplation and thought about our history – both of yesterday and today – to make us optimize ourselves tomorrow.

In addition, with regard to the Prophets' birthdays, Moses, Jesus and Muhammad did not celebrate their dates of birth; nor did the Jews, the first Christians and the first Muslims celebrate the anniversary of the birth of their Prophets. Furthermore, in the history of religions, we find no trace of a Prophet who would have initiated their disciples into such celebrations. That being said, it is worth pointing out that such rememorations cannot be regarded as illicit as long as they are not made sacred.

The Prophet appointed and sent officers and instructors to teach Monotheism through Islâm (Pacification). Nevertheless, he instituted neither clergy nor government, and he designated no one – precisely and clearly – to exercise political and/or religious power after him. Therefore, original Islâm did not legitimize the inauguration of an establishment – in any manner or nature whatsoever – yet ideological traditionalism did, and continues to do so. Islâm conveys the philosophy of life; traditionalism conveys a systemic ideology.

Islâm cannot be represented by a clergy, neither by religious dignitaries nor even less by a state institution. As for the specialists in Islamic religion, they can profit only from one prerogative: deliver opinions.

After the death of the Prophet Muhammad (632), several events and historical circumstances, which it would be difficult to enumerate here, led different people to legislate in every domain, some interpreting the Qurân and the life of the Prophet in accordance with what they believed to be just from their own perspective, others in relation to their own interests. This resulted in *sharīʿah*, legislation, theology and jurisprudence among

Muslims. Now, more than ever, we have a duty to study and examine in detail and in depth, objectively, historically and scientifically, the Islâm of the Prophet's lifetime and what became of it after his death, considering the origins of theology and jurisprudence in the Muslim community, in order to get back to the true and original Message of Islâm.

God Taught the human the names, all of them (chap. 2, v. 31); to analyze, reflect, discern and legislate accordingly. The only *shari'ah* (Law, Legislation) of God – unchanging and inviolable – happens to be the laws of physics, unaltered and unalterable since the creation of the universe. Any other law is circumstantial of time, place, cause and purpose. Ignoramuses and fanatics are as illustrated in the Qurân, verse 179, chapter 7: ***"(...) they have hearts, with which they do not understand, and they have eyes, with which they do not see, and they have ears, with which they do not hear. Those are like herds, rather, they are more astray. Those are the heedless."***

For the Muslim who knows, only the Qurân is the Revelation of God, thus Sacred; the rest is a composition of men, thus fallible. The Qurân clearly affirms freedom of conscience and expression; I would even say freedom itself. Thus, when God Announced to the angels that He would form a successor (to what preceded) in the earth, then they retorted: ***"Will You form in it one who corrupts in it and spreads bloods? (...)"*** God! Far from blaming them from such thoughts, Replies to them and Argues such a decision: ***"(...) Certainly I Know what you do not know"***<sup>1</sup>. Moreover, in the Qurân, it is even allowed for the devil to disobey God, to justify his disobedience and wrongdoing (at his peril). For anyone who thinks, everything has been said, about freedom, in what I have just outlined. All of the Qurân illustrates – through a number of examples – freedom of conscience and expression.

The ideal of freedom is not the characteristic of homo occidentalis but that of human nature; the word "freedom" was proclaimed,

---

<sup>1</sup> Chapter 2, verse 30.

throughout human history, by all the oppressed, from all nations, all over the Earth. The universality of this noble word was enshrined by the struggle of colonized, stripped and enslaved peoples; freedom is inherent in the evolution and the achievement of humans.

The last countries to have abolished slavery were the so-called "Muslim" countries, in total contradiction with the precepts of the Qurân and the Prophet's conduct, encouraging the emancipation of slaves. Similarly, by removing some Quranic verses from their context - circumstantial of time, place, cause and purpose - traditionalists preach that women should spend their lives under the guardianship of men. By thoughtlessly accepting this, too many Muslims still lag behind when it comes to the emancipation of women. This, once again, is in total contradiction with the Heart of the Qurân and the original Message of Islâm.

All human beings, men and women, are born and remain absolutely free and equal in dignity and rights before God, until the final judgement; an analytical reading of the Qurân as a whole leaves no doubt on this subject. Deviationist Muslim traditionalists, who define the words by twisting their meaning and taking them out of the Quranic context, are no better than their Jewish and Christian counterparts, who preach that woman was the first to commit the original sin, but they take this literally from their Bibles<sup>1</sup>.

To prove that woman is not man's equal and should be subject to man's authority, deviationist traditionalists put forward various arguments, including that God did not anoint any female Prophets. Do you imagine female Prophets preaching to backward tribes who lacked faith and law, were warlike and murderous, practised child sacrifice and misogynistic in the extreme, who regarded and valued women as no more than useful tools? And knowing what many of them still suffer in our time, how might we describe the horrific living conditions women experienced in decades, centuries and millennia past?

---

<sup>1</sup> Bible, Genesis, 3:6.



\* \* \*

Heretics have truncated Islâm, the religion of oneness, knowledge, freedom of conscience, free will, tolerance, pacification and Peace, to produce obscurantist, backward, hateful and violent ideologies. Yet, even to speak to a tyrant like Pharaoh, God Ordered Moses and his brother: *"Then speak to him a gentle word, so that perhaps he may be reminded or fear!"*<sup>1</sup>. This verse, like many other similar verses, constitutes, for the Muslim, a behavioral example to follow. Similarly, if today the entrance of mosques is generally forbidden to non-Muslims, the Prophet Muhammad, for his part, received Jews and Christians, among others, in the mosque.

The Qurân mentions racism as the first great sin committed against divine law and that it originated from the devil; replying to God about mankind, *"he said, 'I am better than him. You Created me from fire and Created him from clay'"*<sup>2</sup>. Consequently, whoever believes himself superior to another perpetuates this sin of diabolic origin; and God Knows that racists are numerous, everywhere in the world.

A presentation begins with an introduction, followed by a development and ends with a conclusion. This is the case of the Qurân; it starts with "The Opener" (*Al-Fâtihah*), chapter 1; it develops from "The Cow" (*Al-Baqarah*), chapter 2, until the end of the book; it concludes with chapters dating mainly from the beginning of Revelation. This is to point out the importance that should be given to **the origin**.

Unlike what was instituted after the Prophet, it is not his emigration to Medina (the Hijra, 622)<sup>3</sup> which marks the beginning of the Muslim calendar. The latter can be inferred from the Qurân

---

<sup>1</sup> Chapter 20, verse 44.

<sup>2</sup> Chapter 7, verse 12 and chapter 38, verse 76.

<sup>3</sup> Calendar which begins on 1<sup>st</sup> *muḥarram* (15 or 16 July 622), starting from the emigration (*al-hijrah*) of the Prophet, from Mecca to Medina.

(chapter 97), and it begins with the Quranic Revelation, in 610 (chapter 96). Original Islâm covers the whole of Revelation (from 610 to 632), while ideological traditionalism likes to opt for and anchor itself in the Hijri calendar. All Muslim historians – traditionalists included – report that the Hijri calendar was adopted after the Prophet. The Qurân, for its part, gives precedence to the date of Revelation: **"(...) better than a thousand months"**<sup>1</sup>. Common sense dictates that a calendar start from an initial event; it is obvious that Islâm did not begin with the Hijra, but with the Quranic Revelation.

Adoption, after the Prophet, of the Hijri calendar had sententious political, theological and jurisprudential impacts. Insinuates, it has allowed and still allows traditionalists to falsely substantiate their ideologies, exegetically focusing on the Medina period instead of, and at the expense of the Mecca period. The Qurân states: **"(...) Then do you assure (believe) by a part of the writing (book), and denigrate by a part? (...) "**<sup>2</sup>

After the death of the Prophet in 632 and the great subversion of 656-680<sup>3</sup>, for centuries, the primary causes of the decline and division of the Muslim community into factions have originated from purely political conflicts and from the considerable credit that these factions gave to the collections of traditions relating to the ancients and the words, actions and deeds of the Prophet (the *salaf*<sup>4</sup>, *ḥadīth*<sup>5</sup> and *sunnah*<sup>6</sup>). Each current indeed understands the Qurân and Islâm according to what they draw from these collections, which leads to often-contradictory theological, jurisprudential, in fact socio-political interpretations. Historians

---

<sup>1</sup> Chapter 97, verse 3.

<sup>2</sup> Chapter 2, verse 85.

<sup>3</sup> First discord and civil war between Muslims.

<sup>4</sup> The word *salaf* means "previous," and designates by extension the Muslim scholars of the first centuries.

<sup>5</sup> The word *ḥadīth* means "utterance," and designates by extension what the Prophet reportedly said. The numerous *ḥadīths* take up several volumes.

<sup>6</sup> The word *sunnah*, or *sīrah*, means "lifestyle," "conduct," and designates by extension the tradition: what is reported of the conduct, actions and deeds of the Prophet.

from all disciplines, *enunciators*<sup>1</sup> included, still to this day debate the historical validity of these traditions. Despite this, for many Muslims, they take precedence over the Qurân, becoming the source of what divides them.

Scientific analysis of the totality of these collections of traditions, which date back from one hundred and fifty to two hundred and fifty-five years after the death of the Prophet, teaches us that they offer no concrete guarantee of authenticity, exactitude and, even less, accuracy of the words that they recount. Composed from many various chains of oral transmission, they offer only an approximate representation of historical facts. A few hundred original statements<sup>2</sup> have been multiplied into the thousands over the course of less than a century. Narratology shows us that the oldest of these stories date back to the end of the 7<sup>th</sup> and the early 8<sup>th</sup> century<sup>3</sup>, which coincides with the end of the civil war. It is at that time that the various strands of political, theological and jurisprudential thought have emerged, that now form the basis of all traditions among Muslims.

These collections of traditions are therefore born from a multitude of events and circumstances that Muslims experienced after the death of the Prophet, and represent the ideological, political and sociological conceptions of their time. The misguided and the opponents of Islâm profit from these collections with uncertain content and lend credence to them in order to draw their own lessons that suit their own purposes; and in turn they deform and distort Islâm. Some stories from these collections of traditions do roughly interpret the Qurân, some are contrary to the literal and allegorical sense of its verses, and they assign the Prophet with points of view, behaviours, and actions that are totally opposite to his character and the Message of Islâm.

Obscurantists, criminals and islamophobes attempt to imbue the ignorants with the belief that Islâm is synonymous with hatred and

---

<sup>1</sup> *Al-muḥaddithûn* are the experts in the words attributed to the Prophet.

<sup>2</sup> Approximately 700 statements at most.

<sup>3</sup> After 680.

violence. This idea helps their incendiary and petty speeches and promotes enmity and discord, encouraging in this way to a war of civilisations. If we are not careful, chaos will be the result.

***"Certainly God Commands by equality and excellence and the rapport with relatives, and He Forbids the turpitude and the unrecognisable and the oppression; He Urges you; so perhaps you may remember! 90"<sup>1</sup>; "And be not like those who dispute and separate after receiving the Explicit-ones; for them there is a great torment 105"<sup>2</sup>; "(...) And be not of those who associate 31 Of those who have divided their creance (religion) and were propagandists, each coalition happy with what is with them 32"<sup>3</sup>. However, many entrenched in multiple factions, mutually excommunicating one another, forsaking the original and universal message of Islâm, interpreting the Qurân without drinking at its source because they have lost and forgotten the heart of the Qurân in favour of uncertain, debated and questionable traditions. "And among people who dispute about God without knowledge or guidance or enlightening writing (book) 8"<sup>4</sup>***

Dismaying is the example of the one who listens but hears nothing, who learns but understands nothing, who thinks he knows but knows nothing, who tinkers but does not apply himself at all; in the end he is of no use apart from trying to be smart... a whole lifetime without science nor conscience in the humdrum routine of everyday life. That can make people laugh, but it is sad anyway.

I am Muslim, I testify that there is no god except God, Unique, without associate. And I testify that Muhammad is His Servant and Envoy, namely that the Creance, the Religion, with God is the Pacification, the Islâm, the submission to God in peace. I do not testify that Abû Bakr, <sup>2</sup>Omar, <sup>2</sup>Uthmân or <sup>2</sup>Alî<sup>5</sup> are messengers of God. They are just Muslims close to the Prophet, who were both

---

<sup>1</sup> Chapter 16, verse 90.

<sup>2</sup> Chapter 3, verse 105.

<sup>3</sup> Chapter 30, verses 31-32.

<sup>4</sup> Chapter 22, verse 8.

<sup>5</sup> The first four caliphs who succeeded each other after the death of the Prophet.

right and wrong, and who cannot be blameless in essence. Only God Is Perfect and Absolute. I do not claim any theological or jurisprudential school in particular; this does not prevent me from strongly feeling my duty to defend the Muslim community – despite its diversity – of which I am a part. And I refuse – with all my strength – that it be split yet. I position myself against the excommunicators and the secessionists, whoever they may be. God does not like either aggression or aggressors. He Is The Witness and The Judge, and no one can claim to possess the paradise or hell, except Him.

For believers, God Himself Is the Truth, The Sovereign, Supreme Truth; The Ineffable Truth. Other than Him, no one possesses the Absolute Truth, everyone has their own truth; in brief, there are as many points of view with regard to the truth as opinions. However, *'Truth means nothing unless it is expressed uniformly, while objections and heresy are always able to address the detail'* (Blondel). The truth is knowledge recognised as right, consistent with its purpose and which therefore has a universal, absolute and ultimate value; the standard, principle of rectitude, wisdom, universally considered as an ideal in the sphere of thoughts and/or action.

Some politico-theological and case law doctrines – inherited from the history of Muslims – subsequent to the Prophet, are contrary to the very spirit of original Islâm. And yet unfortunately, many proclaim them today as immutable and eternal truths. These are no longer, as a priority, the original Message of Islâm and its universal values that are taught – obscured or forgotten – but the ritualistic doctrines of another age, with prospects from the future to the past! It is not Islâm that needs reforming; it is traditionalism, which must be amended and desecrated. One teaches memoranda of traditions, instead of the Religion of ***"Those who remember God, standing and sitting and on their sides, and reflect on the creation of the skies and the earth (...)"***<sup>1</sup>.

---

<sup>1</sup> Chapter 3, verse 191.

Current religious institutions perpetuate, encourage and spread ideological traditionalism, ritualism and conformism; they do not prioritize upholding the original Message of Islâm which is stated and conveyed in the Qurân during the lifetime of and by the Prophet, over the traditionalism introduced after him and set up as a religion since then. It is time for Muslims to make this distinction, to search out the original meaning of Islâm, and to reform themselves accordingly.

The original Islâm, embodied during the lifetime of the Prophet, expressed and explained in the Qurân, must be the principal reference for any Muslim worthy of this name. This Islâm is synonymous with Science, Knowledge, Tolerance and Progress. As for traditionalism, it is synonymous with a past frozen in history: faded away and non-replicable. History advances and does not move backwards no matter what we do, this is the Law of God. Furthermore, traditionalist ideologism is an agent, by excess and by default, of intellectual stagnation, superstition, fetishism, dogmatism, uniformity, ignorantism and obscurantism; certainly evils to be avoided.

Traditionalists dwell on the *ḥadīth*, what the prophet reportedly said, in order to legitimise their ideologies and their interpretations of the Qurân, without really taking account of the original message of Islâm, and even less the historical and sociological data or the circumstantial facts of time, place, cause and purpose. However, God says: ***"And he does not speak out from inclination 3 It is not but revelation that is Revealed 4"***<sup>1</sup>. We note from these verses that what can be certified as the words of the Prophet is only what was revealed to him by God, namely the Qurân. In fact, the injunction of God ***"Say!"*** is repeated three hundred and thirty-two times in the Qurân<sup>2</sup>. And this divine injunction, repeated many times, is inherent in the continuous transmission of the well-understood message. What the Prophet certainly said is what God Himself had ordered him to say by revelation in the Qurân. ***"Such [are] the Signs (Verses) of God, We Relate them to you by the true, so by***

---

<sup>1</sup> Chapter 53, verses 3-4.

<sup>2</sup> In the majority of cases, this injunction is addressed to the Prophet.

***which statement (ḥadīth<sup>in</sup>) after God and His Signs (Verses) do they assure (believe)? 6<sup>1</sup>***

The *sunnah*<sup>2</sup>, the tradition, actions and deeds of the Prophet, is also, and more authentically, found in the Qurân. The Qurân recounts the Prophet as a man of great creativity and morality, and it recounts what he must say or do; how he must communicate the Qurân, how he must act when different situations arise etc. The Qurân even specifies how he must behave and interact with his family, his adopted son, believers and men in general, including how to marry or divorce. The word *sunnah*, lifestyle, is cited sixteen times in the Qurân<sup>3</sup> in reference to God or those who came before the Prophet, but not once in relation to Muhammad himself.

Pseudo-religious fanatics take inspiration from traditionalism, stemming from the history of Muslims and not Islâm itself. We therefore must take action to inform and teach the original Islâm (from the lifetime of the Prophet) and set it apart from the traditionalist islam (after the death of the Prophet), plotted, built and established by political-theological, sociological and historical circumstances, mixed with the original Message of Islâm (Knowledge, Faith, Charity, Tolerance and Pacification).

Original Islâm is the Religion of God; it is stated in the Qurân. Ideological traditionalism, for its part, is consequent to the history of Muslims after the Prophet; it cannot therefore be considered part of the canon of Religion. In the seriously alarming circumstances of our modern society, I allow myself to think that it is everyone's duty to encourage, support and promote the scientific works and books dealing with original Islâm. The latter, by means of those ones, is indeed the most effective tool to permanently and efficiently counter, neutralize and annihilate ideological ultra-traditionalism, a way leading to so much harm and suffering. The presumptuous are loud; but when you are dealing scientifically,

---

<sup>1</sup> Chapter 45, verse 6.

<sup>2</sup> When a *ḥadīth*, a *sunnah* or *sīrah* of the Prophet are proven scientifically, they must be considered circumstantial.

<sup>3</sup> Fourteen times in the singular and twice as a plural.

expertly and masterly with a subject, they are then disconcerted, with no reply other than expressing their insufficiency.

\* \* \*

Let us therefore refer to the Book of God, for all Muslims. There is an inescapable verse that we must absolutely take into account for a better approach to the Qurân: *"It Is He Who has Sent down to you the writing (book), in it are Adjudged (decisive) signs (verses), they are the mother of the writing (book), and others are plurivocal; but for those in whose hearts is deviation, they follow the part thereof that was equivocated, seeking subversion and searching for its primexplanation; and no one Knows its primexplanation except God and those who are firmly grounded in knowledge say: 'We have assured (believed) in it, all is From Our Master'; and none do remember except those ranked first in quintessences 7"*<sup>1</sup>

This verse, far from being insignificant, is clear and precise, especially for the scholar who study the entire corpus of the Qurân. Attention is drawn to two levels of analysis, both equally important: the phrastic analysis and the transphrastic analysis of the Qurân. The first concerns the very essence of the Book, unchanging and timeless; it is at the foundation of the original Message of Islâm. The second relates to its form of application, which can involve several meanings that may be circumstantial of time, place, cause and purpose.

Sometimes, our certainties need to be reviewed, re-evaluated, or even reformed, in order to find back the true meaning of a Cause. Example: the Qurân mentions the law of retaliation relating to the elders, organized at the time in primitive societies; that being said, it gives precedence to the narrative (**the faculty of narrating and acting accordingly**) of "those ranked first in quintessences", those who apprehend the gist. The level of knowledge acquired in our modern societies no longer allows us to act through instinct and vindictiveness, but rather through civilizing prevention and justice.

---

<sup>1</sup> Chapter 3, verse 7.



***"And for you a life in the narrative, o those ranked first in quintessences; perhaps you will protect yourselves!"<sup>1</sup>***. Until you empty your heart of rage and hatred, you can't fill it with the Love of God and spread it in His Creation.

Another example: outside of traditionalism, is there anything in the Qurân which obliges Muslims to sacrifice animals, whatever the circumstance? Obviously not. The word "offering," *hadyu* in Arabic, can take on a number of meanings, depending on the time, the place, the cause and the aim. This term is used in the Qurân for the pilgrimage, whereas the word "throat-slitting" (*dhabh*) refers to the sacrifice of Abraham. The distinction is linguistically significant and far from being fortuitous. The difference between cutting the throat of an animal and offering a gift may be considerable. Consequently, can the annual massacre of millions of animals at *Eid/Tabaski* be considered to be compatible, reconcilable and coherent with original Islâm? A fundamental question worthy of meditation by anyone who fears God and believes in Him.

As a reminder, tradition recounts that on his pilgrimage, the Prophet performed a sacrifice – namely in quite specific circumstances – for his whole community. His gesture amounts to all the animal sacrifices performed since that time, and until the end of time. So, on the day of Eid, any Muslim may absolve themselves through an offering – a *hadyu* – regardless of its nature, without necessarily resorting to a throat-slitting: ***"Neither their flesh, nor their blood, ever reaches God. But what reaches Him is the premonition from you. Thus He Subdued it to you, that you may magnify God for Guiding you. And delight the excellent"***<sup>2</sup>

***"And there is no animal (animate) on earth or bird (volatile) that flies with its wings, but nations, like you"***<sup>3</sup>. The true Muslim cannot hold in contempt, mistreat, degrade or weaken any animal, or kill it without good reason, much less for pleasure. Even to feed

---

<sup>1</sup> Chapter 2, verse 179.

<sup>2</sup> Chapter 22, verse 37.

<sup>3</sup> Chapter 6, verse 38.

himself, he cannot trivially kill an animal; he must consider this act in the Name of God as a sacrificial operation, that is, an extraordinary act performed in fear of God, Creator of Breath of all life.

***"God has Sent down the most-excellent statement, a plurivocal writing (book), split into two, which makes shiver the skin of those who fear Their Master, then their skins and their hearts soften to the Remembrance of God; this is the Guidance of God, He Guides therewith whomever He Wills; and whomever God Leaves Astray, there will be for him no guide 23"***<sup>1</sup>

Islâm preaches measure and moderation in all things and for each thing, far from extremism and extremes. Clothingly speaking, the Qurân presents a summary: ***"(...) and the clothing of premunition, that is best, that is from the Signs of God, perhaps they will remember!"***<sup>2</sup>. Covering one's head, growing a beard, the *qamis/daffah*, the *boubou* or the *djellaba*, the veil, the *niqab*, the *burqa* or the *chador*; all of this is a result of traditionalism and has nothing to do with original Islâm as a religion. On the contrary, today, all of these manifestations are harming the image of Islâm and Muslims, mainly in non-Muslim countries; they are synonymous with obscurantism, sectarianism, provocation and aggression. For the learned Muslim – responsible and aware of real Islâm – it is unbearable to see it become distorted and reduced to these ostentations. The Islâm of light – at the origin of the emergence of modern science – is disguised by the ideological traditionalism as a ritualistic, backward and retrograde religion. Muslims must be awakened to original Islâm, the Islâm of science and progress; they must also protect themselves and preserve their religion from all harmful prejudice.

The adoration of God is not concretized either in ostentatious getups or in an incantatory ritualism; even less in illusory mimics, words without knowledge and derisory sacrifices. It is crystallized into the right decision followed by the good deed. Adoring and

---

<sup>1</sup> Chapter 39, verse 23.

<sup>2</sup> Chapter 7, verse 26.

serving God means loving and serving His Creation; it means thinking and acting well, being helpful and not futile. Being a Muslim, believer and practitioner, means being learned, pacified and pacifying, ensured, ensuring and reassuring, kind, benevolent and beneficent; it means living and dying peacefully.

*"And thus We Formed you an average nation so that you may be witnesses to the people, and that the envoy may be a witness to you (...) "<sup>1</sup>; "And strive for God with the striving due to Him, He has Chosen you, and He has not laid upon you any embarrassment in the creance (religion); the inclination of your father Abraham, he named you 'pacified (Muslims)' before; and in this, so that the envoy may be a witness to you and you be witnesses to the people (...) "<sup>2</sup>; "(...) God Wants ease for you and does not want difficulty for you (...) "<sup>3</sup>.*

The Muslim is the one who has a commitment with God, to believe in Him, to worship Him through Islâm, which raises one's soul, in all purity, to act with kindness, to accomplish the charitable, to recommend the suitable and condemn the despicable, to call men to God, to humanism, to reform and to equity. This gives him a benefit in this world and the best from God. In truth, the best provision is piety. The one who gets up with God, who drinks and who eats with God, who works and who rests with God, who sleeps and dreams with God, who thinks, who speaks and acts with God, who is poor and who is rich with God, who is healthy and who is sick with God, who is young and who is old with God, who lives and who dies, with God on his lips and in the heart; that one possesses this world and the hereafter. He gets up, drinks and eats, works and rests, sleeps and dreams, thinks, speaks and acts, lives and dies in peace. In peace with himself, with men, beings and things; accordingly, in peace with God, The Supreme-Good. Those are the righteous.

---

<sup>1</sup> Chapter 2, verse 143.

<sup>2</sup> Chapter 22, verse 78.

<sup>3</sup> Chapter 2, verse 185.

Muslims must return to the original message of Islâm, the one of yesterday, today and tomorrow. They must rebuild themselves into a community of the middle way, the community of **"'Iqra',"** of "Link and Read" through the Knowledge of God.

First of all they must rise out from the torpor and fear that overwhelm them, and vigorously denounce everything and everybody that, through hate and violence, deform their religion. It is incumbent upon them to awaken and rehabilitate the original Islâm in the eyes of the world; Islâm of the Enlightenment, of science and progress, that of peace, of freedom of conscience and of tolerance. They must diligently practice benevolence and charity: faith in God is intrinsically linked to the good and beautiful deed, which work simultaneously, one with the other. Know how to love your fellow men, be kind to your neighbours, feed the hungry, take in orphans; that is what is good, what is right and is not vain.

***"You were the best nation, Brought out for people: you order what is appropriate and you restrain from the unrecognizable and you assure (believe) by God. And if the familiars of the writing (book) had assured (believed), assuredly it would have been better for them; among them are the assurers<sup>1</sup> (believers), but most of them are perverts 110"<sup>2</sup>; "And the epoch! 1 Certainly the human is assuredly in loss 2 Except those who have assured (believed) and done righteous deeds, and recommended each other to Truth, and recommended each other to patience 3"<sup>3</sup>***

---

<sup>1</sup> In Arabic, the words "assurance", "faith" and "belief" (*îmân*, إيمان) have the same root (A-M-N, أ م ن): assurance, safety, security. In the Quranic language, faith is acquired through knowledge, by making sure and assuring; it is far more than a vague and relative belief. God Is Evident, rationally, one can only testify this; and this testimony must be made with full knowledge of the facts, with full science and consciousness. The believer, which I translate as **the assurer**, makes sure and secures himself, by educating himself about the Fact of God; this is how he becomes secure and securing, assured and assuring (*mu'min*, مؤمن).

<sup>2</sup> Chapter 3, verse 110.

<sup>3</sup> Chapter 103, verses 1-3.

\* \* \*

Man, with all his knowledge, still feels the need to feed his soul; his spiritual quest demands answers. And yet the wave of sects of Judeo-Christian and Far East inspiration, derived from Buddhism or Hinduism, has ebbed. There have been attempts to spiritualise materialism and vice versa, but the result was not a big success. This will also be the case for the doctrinal sectarianism of errant Muslims. However, Islâm, with its original Message, will make man rediscover his humanity and his *raison d'être*; such is its universal vocation. *"(...) and whoever fears God, He Forms a way out for him 2 And He Provides for him from where he does not expect, and whoever relies on God, then He Is His Calculator; certainly God Forwards His Command; God has already Set a measure for all things 3"<sup>1</sup>*

---

<sup>1</sup> Chapter 65, verses 2-3.

## INTRODUCTION TO THE QURÂN

So many things are said and written about Islâm and the Qurân, positively or negatively, correctly or incorrectly, in ignorance or malice. I present in this book facts that are historically and scientifically verifiable with regard to them. This study constitutes the most rigorous scientific document that currently exists on original Islâm and the Qurân.

\* \* \*

For Muslims, the Qurân is the word of God as revealed to the Prophet Muhammad. In the year 610, he was forty years old when he received from the angel Gabriel the first verses of the Qurân, during a retreat in the Hîrâ' cave, located on a rocky ledge on one of the mountains surrounding Mecca. The Revelation continued gradually over a twenty-two year period, ending just before the death of the Prophet in 632.

With a few points of reference, the Quranic text itself provides evidence of its history and its transmission to the Prophet<sup>1</sup>. In parallel, tradition, which is rich, to say the least, but also multifaceted and complex, also reports the declarations of the verbal and written transmission of the Qurân. These accounts of tradition constantly require a specific analysis in order to judge the credibility of the related information.

In addition, the specific circumstances and manner in which the Qurân was transmitted and put in writing are at the centre of the research of many multidisciplinary specialists, linguists, historians,

---

<sup>1</sup> Chapter 17, verses 105-106; chapter 25, verse 32; chapter 75, verses 16-19; chapter 87, verse 6, etc.

palaeographers and codicologists. There is an increasing range of sources available, and there are many perspectives and approaches. The most serious and in-depth studies in the field of the history of the Qurân of the first centuries notably corroborate a certain number of accounts of tradition.

Recent scientific studies support the accounts of tradition on at least two fundamental points. They testify to a written and exhaustive recension of the Qurân of the first century of the Hijra. The examination of the most ancient manuscripts of the Qurân, which are barely twenty years later than the vulgate of <sup>ʿ</sup>Uthmân, third caliph (644-656), first provides a striking material confirmation of this duration. Furthermore, these studies certify that, in the fundamental form, these manuscripts are largely similar to what is now published under the name of "vulgate of <sup>ʿ</sup>Uthmân."

\* \* \*

The following introduction gives a general and synthetic overview on the history of the verbal and written transmission of the Qurân, as well as the evolution of its written form. It allows the reader to better understand the study conducted in this book.

### **Verbal transmission of the Qurân**

Arabs were well known for their memorisation abilities. They were unrivalled masters in memorising entire collections of poetry by heart, and this remains the case for many of them today. It is based on this that, among Muslims, verbal transmission still represents a dimension of their religious practice. Whether or not they are Arabic-speakers, many Muslims memorise all or part of the Qurân by heart; still today, in the twenty-first century, they constitute the biggest religious group, many of whom learn their sacred book by rote.

The Muslim tradition underlines the primacy and decisive role of verbal transmission during the undertaking made to preserve the Quranic Revelation.

Before Islâm, the writing was little practised by Arabs who, following the example of ancient cultures, had a significant verbal tradition, in which memorisation held an important position. It was therefore only with the Quranic Revelation that the writing gained unprecedented momentum. With the advent of Islâm, and in a culture where the verbal tradition was dominant, it goes without saying that verbal communication was the first method of transmission of the Revelation and that the writing was only a memory aid that served to support it.

The Prophet Muhammad was the first to memorise the Revelation of the Qurân, and he also ensured that his disciples did the same. On this point, the accounts recount a noteworthy episode: like every year during the month of Ramaḍân<sup>1</sup>, the Prophet recited the whole of the verses that had been previously revealed, in the presence of the angel Gabriel. However, it is reported that, during the month of Ramaḍân preceding his death, the Prophet recited the entire Qurân twice before Gabriel, instead of the usual one time. This "ultimate revision" is known in Arabic under the name of *al-ʿarḍa al-ʾakhîra*<sup>2</sup>.

This revision appears to be particularly crucial since as a result, it has irremediably determined and fixed the content of the Qurân in its oral transmission form, during the Prophet's lifetime, after any subsequent abrogations and rearrangements of the position of some verses or chapters were possibly carried out.

The memorising and reciting of the Qurân, which has become commonplace, have almost always served as a basis for its oral transmission. Still today, this remains an important aspect of the religious practice of Muslims. However, it should be noted that significant importance is placed on the writing, although orality and writing have been two complementary methods for the transmission and preservation of the Revelation.

---

<sup>1</sup> The ninth lunar month, which Muslims dedicate to fasting, one of the five major rites of Islâm.

<sup>2</sup> From this practice, Muslims have kept up the habit of reciting the Qurân, individually or in groups, particularly throughout the month of Ramaḍân.



By the way, both are mentioned in the Qurân, to varying extents, as two essential dimensions of the Revelation. With regard to oral communication, several terms in the Qurân refer to it: *iqra'* (read, recite), first word of the revelation, *al-qur'ân* (loudly reading), *al-tilâwa* (recitation [recounting]), *al-dhikr* (rememoration, reminder), *al-qawl* (saying, speaking) and its imperative mode *qul* (say). The Qurân-style rhetorics and rhythmicity are added to this, and these facets are amplified by reading aloud, reciting and psalmody (*tartîl*)<sup>1</sup>, activities that are generally carried out in public and intended for listeners.

In the same way, everything, and above all the Qurân, highlights that, in the process of the preservation of the Revelation, the writing was carried out simultaneously with verbal transmission. In this way, considerable emphasis is placed on writing. This is particularly clear when the Qurân is described as Writing (*kitâb*)<sup>2</sup>.

## Written transmission of the Qurân

A complete written recension of the Qurân was produced in full as soon as the conditions were fulfilled. The various ancient sources all agree on the early use of the writing, as incomplete as it may have been. Memorisation, although primordial, was not the only method implemented to transmit and preserve the Quranic Revelation. The written transmission began during the life of the Prophet, undoubtedly since the Mecca period. Under the dictation and direct supervision of the Prophet Muhammad, his scribes noted down using the various and simple means they had available: parchments, flat stones, tree barks, camel scapulas, etc. The most well known scribes are his cousin <sup>3</sup>Alî Ibn Abi Tâlib, Zayd Ibn Thâbit and 'Ubay Ibn Ka'b.

In the absence of conclusive evidence, a definitive writing of the Quranic corpus during the life of the Prophet, in the form of one

---

<sup>1</sup> Chapter 73, verse 4.

<sup>2</sup> Chapter 18, verse 27; chapter 29, verse 45; chapter 35, verse 31; chapter 42, verse 52.

volume between two planks of wood (*bayna lawḥayn*), is unlikely. Many accounts reported by tradition confirm this. In particular, this is explained by the fact that, during the life of the Prophet, the Revelation was not only incomplete but was occasionally adjusted.

On the other hand, it turns out that it was indeed the Prophet Muhammad himself who initiated the writing of the revelations that he gradually received. Several accounts agree on the fact that, during his life, partial compilations indeed existed, and at the time of his death, they were dispersed between the members of his family and his companions. The entire Qurân was memorised by a certain number of believers.

More specifically, tradition<sup>1</sup> indicates that the written transmission of the Qurân was carried out in two periods; less than one year after the disappearance of the Prophet under the caliphate of Abû Bakr (632-634), and then under the third caliph ʿUthmân (644-656). The circumstances and objectives of the collation (*jamʿ*) and writing of the Qurân were relayed in numerous accounts. The goal of the undertaking ordered by the first caliph was primarily and essentially to support the memory of man and to therefore preserve the Revelation.

Indeed, the events that occurred in the Muslim State in its beginnings, and particularly the battle of Al-Yamâma (ʿAqrabâʿ) in 633, in which several *ḥuffâz* (term used to designate those who know the Qurân by heart) perished, appear to be what triggered the fear of ʿOmar Ibn Al-Khaṭṭâb (580-644), companion of the Prophet, that the reliable transmission of the Revelation would disappear with them. He shared his thoughts with the first caliph, Abû Bakr, and managed to persuade him of the necessity to collate the entire Qurân in a single writing, corpus.

The caliph chose to assign this great responsibility to the young Zayd Ibn Thâbit, due to his integrity and aptitudes: he knew the Qurân by heart, had a good command of writing and was one of the scribes of the Prophet Muhammad.

---

<sup>1</sup> There are several versions in the Muslim accounts of the collation of the Qurân.

This event, mentioned in several books of the tradition, was reported as follows by Al-Bukhârî<sup>1</sup>: "*Zayd Ibn Thâbit recounts: 'After the battle of Al-Yamâma, Abû Bakr<sup>2</sup> sought me. Answering his call, I found him with ʿOmar Ibn Al-Khaṭṭâb. Abû Bakr said to me: 'ʿOmar came to see me and said to me: 'The battle of Al-Yamâma took the lives of many Muslims who knew the Quran by heart. And I fear that in other battles, more will die, and a part of the Revelation will die with them. I think it would be good if you ordered the compilation of the written text of the Quran'...'". Zayd continued: 'Then Abû Bakr said to me: 'You are a young man, intelligent, free of any suspicion, and you were a scribe of the Revelation for the Annunciator (Prophet). Therefore, make a list of the Quranic verses and compile them'. By God, if they had asked me to move a mountain, that would not have seemed as difficult as what they were asking me to do: compile the text of the Quran. I said: 'How can you undertake something that the Annunciator (Prophet) did not do?' Abû Bakr replied: 'By God, it is a good thing'. And he continued to suggest it to me, until God convinced me of the same thing of which He had convinced Abû Bakr and ʿOmar. I then began to collect any written forms of the Revelation: flat rocks, camel scapulas, date palms, combining them with people's memories.'*"

In this way, Zayd gathered together the sparse elements on which the Revelation had been noted, and combined them with his memory and that of other companions, establishing a requirement of at least two witnesses for each verse to be transcribed. And so was created the first copy of the Qurân, drafted on pages, which became Texts (*ṣuḥuf*).

At the end of this initial stage, these Texts were preserved by the caliph Abû Bakr until his death in August 634, and then by the second caliph, ʿOmar. Upon the death of the second caliph in 644, they were preserved by his daughter, Ḥafsa, one of the widows of the Prophet. Several testimonies report that at that time, certain

---

<sup>1</sup> *Ṣaḥîḥ Al-Bukhârî, Kitâb faḍâ'il al-Qur'ân.*

<sup>2</sup> Abû Bakr Al-Ṣiddîq (573-634), first caliph (632-634).

members of the Prophet's family and companions possessed compilations of the Qurân for personal use.

Under the caliphate of ʿUthmân (644-656), it is reported that an event precipitated a caliphate initiative that was deemed decisive, concerning the creation of an official vulgate. Troubled by the differences in the reciting of the Qurân he encountered during the campaigns he conducted in Armenia and Azerbaijan, Hudhayfa Ibn Al-Yamân alerted the third caliph, ʿUthmân, and asked him to intervene to prevent the division of the community regarding the Writing (Book)<sup>1</sup>.

ʿUthmân then decided to appoint Zayd Ibn Thâbit, who had led the first recension, as the head of a *ḥuffâz* commission, to which he assigned the task of verifying this recension of the entire Revelation. The members of this commission worked on the basis of Ḥafsa's manuscript; ʿUthmân reportedly instructed them to prioritise the Quraysh<sup>2</sup> dialect in the case of a divergence in the reading.

This operation aimed to provide the community with the authoritative reference Work. In particular, it sought to avoid disagreements with regard to the reciting of the Qurân. An official

---

<sup>1</sup> *"Hudhayfa met with ʿUthmân; until that point he had been participating in campaigns in Armenia and Azerbaijan alongside the Iraqi Muslims; Hudhayfa was therefore worried about the differences of their reciting [of the Quran]. Hudhayfa said to ʿUthmân: 'O Prince of the believers! Recapture this community before it is divided over the Writing (Book), as we have seen among Jews and Christians'. Then ʿUthmân said to Ḥafsa: 'Send us the Texts; we will re-transcribe the content on copies and then return them to you.' Ḥafsa sent them to ʿUthmân. The caliph assigned the task of transcribing them to Zayd Ibn Thâbit, ʿAbdallâh Ibn Al-Zubayr, Saʿîd Ibn Al-ʿÂṣ and ʿAbd Al-Raḥmân Ibn Al-Ḥârith Ibn Hishâm. ʿUthmân said to the three Qurayshites: 'When you and Zayd Ibn Thâbit were in disagreement on an accent of an accent of the Quran, then write it in the Quraysh language, because the Quran was sent down in their language.' They then transcribed the content of the Texts. When they had finished, ʿUthmân returned the Texts to Ḥafsa, and sent a copy to each province. He then ordered all other written versions to be burnt."* (Ṣaḥîḥ Al-Bukhârî, Kitâb faḍâ'il al-Qur'ân). This episode is reported differently in several accounts.

<sup>2</sup> Name of the tribe to which the Prophet belonged.

vulgate would increase support by rallying the community around a unified text. It was in this way that a vulgate, known in History under the name of the Vulgate of <sup>ʿ</sup>Uthmân (*muṣḥaf* <sup>ʿ</sup>*uthmân* – مصحف عثمان) or reference Vulgate (*al-muṣḥaf al-ʿimâm* – المصحف الإمام), was drafted.

Several reference copies of this vulgate were then reproduced. One of these was supposedly kept in Medina; the others were sent to different provinces (*al-ʿamṣâr*) of the State, including Mecca, Kûfa, Basra and Damascus<sup>1</sup>. Hence, for the first time, an edition of the entire Qurân was officially diffused in the main provinces.

Once this operation was completed, the caliph <sup>ʿ</sup>Uthmân reportedly issued a decree to destroy all the other individual recensions of the Qurân. All evidence suggests that this decision, which was somewhat controversial and which, according to historians, was only partially executed, may have been primarily made in order to prevent the circulation of other recensions which, unlike the official copies, had not been subject to rigorous and collegial verification. They were therefore no longer required, since a stable vulgate, validated by a certain number of direct witnesses of the Revelation, had been established. This vulgate was therefore deemed to be loyal to the Revelation, as it contained no errors. In this way, it helped to avoid presenting the Qurân in a fragmented or even incomplete way, or containing abrogated verses or foreign elements relating to the commentary or the *ḥadîth*<sup>2</sup>.

At present, no material trace of a written transmission of the Qurân, prior to the vulgate of <sup>ʿ</sup>Uthmân, as well as none of the handwritten copies under his caliphate, have come down to us. Furthermore, the oldest manuscripts found and analysed to date, although incomplete and datable to the end of the seventh century, are considered, by

---

<sup>1</sup> In certain, rarer accounts, there are seven and even eight first copies.

<sup>2</sup> The word *ḥadîth* means "utterance" and refers to the maxims attributed to the Prophet.

specialists, to be in accordance with the vulgate of <sup>2</sup>Uthmân as we know it, except for some particularities<sup>1</sup>.

## The order of the verses and the chapters

The organisation of the content of the Qurân follows a well-established order. The vulgate is composed of chapters, which are generally categorised in decreasing order of size and not according to a chronological order. Distinction is therefore made between the vulgate order (ترتيب المصحف), which is the order in which the Qurân is read, and the revelation order (ترتيب التنزيل), generally determined by the beginning of the chapter, which follows the chronological order of the revelation.

It is in this way, for example, that the first revelation received by the Prophet Muhammad constitutes the beginning of the 96<sup>th</sup> chapter of the Qurân, "THE ADHERENCE" (العلق):

***"Read By The Name of Your Master, The One Who Created 1 Created the human from an adherence 2 Read, and Your Master Is The Most-Abundant 3 The One Who made Known by the calame 4 Made Known to the human what he knew not 5"***

The successive revelations were classed according to the indications of the Prophet<sup>2</sup>, themselves relating to the Revelation, according to the Muslim tradition. The actual content of the chapters is not necessarily laid out in the order in which it was revealed. Several accounts also mention instructions given by the

<sup>1</sup> Cf. François Déroche, *La transmission écrite du Coran dans les débuts de l'islam. Le codex Parisino-petropolitanus*, ed. Brill, Leiden, Boston, 2009.

<sup>2</sup> <sup>2</sup>Uthmân Ibn <sup>2</sup>Affân (579-656), the third caliph, allegedly reported: "When several verses were revealed to the Prophet, he called upon persons who knew how to write and told them: 'Place these verses in such a chapter, the one in which such and such subjects are mentioned.' And when a verse was revealed to him, he told them: 'Place this verse in such a chapter, in which such and such subjects are mentioned'". (Reported by Abû Dâwûd, no. 786, Al-Tirmîdhî, no. 3086, Al-Nasa'î, Ibn Mâjah, authenticated by Ibn Ḥabbân: *Faṭḥ al-Bârî*).

Prophet Muhammad to the scribes to place some verses in specific locations.

With regard to the last revelation, it is placed in the verse 3 of chapter 5, "THE TABLE" (المائدة):

*"(...) This day I have Completed on you your creance<sup>1</sup> (religion) and I have Perfected on you My Grace, and I have Approved for you the Pacification (Islâm), creditor (religiosity) (...)"*

### Conditions of the written transmission of the Qurân

Let us reiterate that the purpose of the first recension of the Quranic text by Zayd Ibn Thâbit, on the order of Abû Bakr, was to gather, fix and preserve the Revelation received by the Prophet of Islâm. With regard to the second, on the order of <sup>2</sup>Uthmân, it mainly aimed to limit disagreements about the reciting of the Qurân. Putting the entire Qurân into writing had enabled a reference vulgate to be established for the entire Muslim community, which was substantially satisfactory. However, a few inaccuracies remained in certain passages of the written text, due to the rudimentary nature of the Arabic writing system of the time.

#### - The written form of the Arabic language

The need to specify the reading of the Quranic text required improving the state of the Arabic writing. In particular, the alphabet was solely composed of consonants, with no vowels. In addition, without the diacritical marks, some consonants have the same graphic form, which prevents them from being differentiated.

The letters of the Arabic alphabet, of which there are twenty-eight (the twenty-ninth, the *hamza* "ء", was added later), are written

---

<sup>1</sup> In Arabic, the word "religion" (*dîn*, دين) expresses the sense of approximation, obligation, duty and debt; in this case it refers to the creance owed to God; therefore, I translate religion as the **creance**.

## INTRODUCTION TO THE QURÂN

using fifteen different written forms, only six of which are not indistinct, as illustrated below.

The Arabic alphabet:

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص
1	2	3	4	5	6	7	8	9	10	11	12	13	14
ض	ط	ظ	ع	غ	ف	ق	ك	ل	م	ن	هـ	و	ي
15	16	17	18	19	20	21	22	23	24	25	26	27	28

The written form of the letters of the Arabic alphabet prior to the addition of the so-called diacritical marks:

ا	ب ب ب ب	ت ت ت ت	ث ث ث ث	ج ج ج ج
1	2	3	4	5
س س س س	ص ص ص ص	ط ط ط ط	ع ع ع ع	ف ف ف ف
6	7	8	9	10
ك ك ك ك	ل ل ل ل	م م م م	ه ه ه ه	و و و و
11	12	13	14	15

The written form of the letters of the Arabic alphabet after the addition of diacritical marks:

ا	ب ب ث ث ي ي	ج ج ح ح	د د ذ ذ	ر ر ز ز
1	2	3	4	5
س س ش ش	ص ص ض ض	ط ط ظ ظ	ع ع غ غ	ف ف ق ق
6	7	8	9	10
ك ك	ل ل	م م	ه ه	و و
11	12	13	14	15

It was therefore the diacritical marks, which were added to the written form of consonants, along with their number and their position, which enabled letters with the same written form to be differentiated.



Pre-Islamic inscriptions highlight the occasional and not systematic use of diacritical marks. The oldest manuscripts which include these marks reportedly date back to the time of <sup>2</sup>Omar, the second caliph of Islâm. An Arabic papyrus<sup>1</sup> dating back to the year 22 of Hijra confirms that despite a contingent use, the differentiation of letters of the same written form, using diacritical marks, was known prior to the vulgate of <sup>2</sup>Uthmân.

### - The evolution of the written form of the vulgate of <sup>2</sup>Uthmân

The simplicity of the Arabic alphabet at the time (absence of diacritical marks, long and short vowels) had an impact on the written transmission of the Qurân, and especially when foreign populations began to join the new religion. Even though, at the beginning, the written word simply served as an aid for memorisation, the rudimentary nature of the writing reportedly caused some ambiguity. Certain written forms could indicate several possible words. The following example illustrates the type of confusion that can be caused by the absence of diacritical marks; the word *bayt* (building) is written: بَيْت . Without diacritical marks, it is written: ب . This written form gives rise to several reading options, including:

ثَبَّتْ	بِنْتُ	بَيْتْ
<i>thabata</i>	<i>bint<sup>un</sup></i>	<i>bayt<sup>un</sup></i>
he resisted, took root	a girl	a building

Furthermore, in the absence of vocalisation that accompanies the letters, the same written form of a word results in several terms.

<sup>1</sup> Manuscript dating back to Jumâda 1<sup>st</sup> of the year 22 of Hijra (March 643), discovered in the town of Ahnas (Egypt). Arabic papyrus, with translation in Greek, sent to the caliph <sup>2</sup>Omar, containing a list of weaponry and herd items. Erzherzog Rainer Collection, no.558 of the Vienna Exhibition Guide (Austria). Adolf Grohmann, *From The World Of Arabic Papyri*, 1952, Royal Society of Historical Studies, al-Maaref Press, Cairo.

Using the three words of the table above, we get the following possibilities:

ثَبَّتْ		بَنَتْ		بَيَّتْ	
ثَبَّتَ	ثَبَّتْ	بَنَتْ	بِنَتْ	بَيَّتَ	بَيَّتْ
<i>thabbata</i>	<i>thabata</i>	<i>banat</i>	<i>bint<sup>un</sup></i>	<i>bayyata</i>	<i>bayt<sup>un</sup></i>
he made resist, take root	he resisted, took root	she constructed	a girl	he wove	a building

Knowledge of Arabic and memorisation of the Revelation were therefore a necessary requirement for reading the Quranic text. In order to ensure the correct reading and overcome these difficulties, a series of gradual improvements were made over several centuries, in order to develop the written form of Arabic and specify the Uthmanian written form.

The purpose of the new transcription rules drafted (diacritical marks and vocalisation systems) was to enable the correct reading of the text, while clarifying everything that could be read but also understood in different ways in the Uthmanian writing form.

We have no indication on the state of the notation in the vulgate of <sup>2</sup>Uthmân; however, certain manuscripts of the Qurân to which we have access and which came slightly after this vulgate demonstrate that the use of diacritical marks was not generalised or systematic, even after improvements. We can assume that the conventions were insufficiently established. This could depend on the accuracy of the original manuscript to copy, the competence and zeal of the copyist, but also their appreciation of the degree of difficulty of the word without diacritical marks. By the way, certain manuscripts were subject to subsequent modifications where dots were added.



Board 1: part of page 141 of the Ma VI 165 manuscript  
kept at the Tübingen University library (Germany).

While noting these real difficulties linked to the absence of diacritical marks and the vocalisation of the Quranic Vulgate, we must put their impact into perspective and not allow ourselves to be confused by the potential number of ways to read the same written form since, in the majority of cases, the context allows the number of these ambiguities to be significantly reduced.

The removal of ambiguities of the written aspect (*rasm*) was at the origin of several important reforms of the orthography of the Arabic language. These resulted in a specific writing of the Qurân. One of the oldest reforms introduced in the writing of the Qurân was the addition of the letter *alif*, which marks the long vowel "â." It is the case of the verbal form "قال" (*qâla*, he said) which, prior to this, was written "قَل." This put an end to the confusion with another conjugated form of the same verb, "قل" (*qul*, say), since both were written identically prior to this.

Abû Al-'Aswad Al-Du'alî (603-688) would be the one who perfected the orthography. He introduced the writing of short vowels in the Quranic text. He used a system of dots: a dot placed

above a consonant represented "a", placed below, it represented "i", and put before the consonant, it indicated "u"; finally, two dots on top of each other informed the reader that the vowel was to be split in two, which, in Arabic, is known as "*tanwîn*". No dot expresses the absence of a vowel. These dots were generally written in red, while the consonants were written in black.

The next stage was to generalise the diacritical marks, which was done gradually. On the orders of the governor of Iraq, Al-Ḥajjāj Ibn Yûsuf Al-Thaqafî (714), during the reign of the Umayyad king <sup>2</sup>Abd Al-Malik Ibn Marwân (685-705), diacritical marks were added to the Quranic text in the form of round or cubic dots. In order to avoid confusion with the vowels which were represented by red-coloured dots, it was decided to write the diacritical marks in the same colour as the consonants, in black.



Board 2: *Manuscript of Qayrawân no.33*<sup>1</sup>

The introduction of diacritical marks in the text of the Qurân had the advantage of differentiating similar consonants, but the difference of colour between the diacritical marks and vowels was not always respected by the copyists, whose lack of rigour resulted in confusions between the two systems.

<sup>1</sup> Tayyar Altıkulaç, *Al-Muṣḥaf al-sharîf al-mansûb 'ilâ 'uthmân* (The noble vulgate attributed to <sup>2</sup>Uthmân).

In order to definitively remedy this problem, the dots denoting vowels were finally replaced by new vocalisation marks: a horizontal line above a consonant represents "a" (*fatha*); placed below, it indicates "i" (*kasra*), and a small mark similar to the written form of the letter "j" above the letter denotes "u" (*damma*); finally, if two of one of these marks are present, this denotes that the vowel must be split (*tanwîn*).

In this way, specialists pay special attention to the different orthographic transformations in the Quranic text. Any relative they may be as criteria, they contribute to determine, alongside other clues, the period to which a manuscript of the Qurân belongs.

### **Only one Qurân, several Readings and verse-counts**

As we have just seen, the vulgate of <sup>2</sup>Uthmân aimed to provide the Muslim community with the authentic Quranic Corpus. But this did not prevent the existence of variants within the text itself. These variants were subject to a large number of treatises by Muslim scholars. Today, they continue to attract the attention of researchers and many studies are dedicated to this topic. Let us note that there are two types of variants in the reading of the Qurân.

The first type is of a linguistic nature, in certain cases involving morphological, phonetic and grammatical variants. This primarily refers to what is called "Reading variants." The second type of variants, which is more specifically connected to our study, relates to the division of chapters into verses. It is better known under the name of "caesura or separator variants."

#### **- The variant Quranic Readings**

As this is not the main topic of this study, I will limit myself to providing a brief overview. All these variants are of a linguistic nature. One part relates to the graphic aspect (*rasm*), which must involve their morphological nature, such as in the case of the words

وَصَّى (*waṣṣâ*) and أَوْصَى (*'awṣâ*) which both mean "recommend, make a will"<sup>1</sup>.

Other variants relate to the phonetic nature of the words, i.e. to their pronunciation. In some cases, simply replacing a vowel with another constitutes the variant. As an example, the word ضَعْف<sup>2</sup> (weakness) can be recited *ḍaʿf<sup>in</sup>* (ضَعَف) with the vowel **a**. The second recitation is *ḍuʿf<sup>in</sup>* with the vowel **u**.

Other variants relate to the grammatical nature. The following verse is a good illustration of this: "(...) *He said: 'Have you torn it [the boat] open so that you drown its familiars (people)? (...)*"<sup>3</sup>. The expression لِيُغَرِّقَ أَهْلَهَا - *litughriqa 'ahlahâ*", vocalised as such, in this Reading, means: "*so that you drown its familiars (people)*". In other Readings, it is vocalised as follows: لِيُغَرِّقَ أَهْلَهَا - *liyaghraqa 'ahluhâ*," which means: "*so that its familiars (people) drown.*"

In some cases, these variants only have a limited impact on the meaning. In other cases, on the contrary, such as this last example, the grammatical variants that may result from the vocalisation of letters change the meaning of the words, while keeping the overall meaning of the verse. Finally, other variants involve immediate impacts, to a varying extent, on the meaning and the passage in which they appear. They may present noteworthy elements of exegesis.

According to tradition, these Readings, or "*qirâ'ât*," are partially explained by the differences in the dialects of the Arab tribes. They are the result of the Prophet's permission to recite the original text according to one Arabic dialect or another. The accounts report the Prophet's tolerance with regard to his companions when they disagreed about the way of reciting a passage of the Qurân, by authorising the reading of each of them.

<sup>1</sup> Chapter 2, verse 132.

<sup>2</sup> Chapter 30, verse 54.

<sup>3</sup> Chapter 18, verse 71.

A *ḥadīth* attributed to the Prophet Muhammad specifies: "*The Qurân was revealed according to seven modes (letters, aḥruf - أحرف). Therefore recite the one which is easy for you*"<sup>1</sup>; this *ḥadīth* justifies<sup>2</sup> and authorises this plurality of readings. However, let it be noted that the meaning of this utterance (*ḥadīth*), which includes the word "*aḥruf*," plural of "*ḥarf*," which literally means "letters," remains ambiguous. It is still subject to debate and gives rise to a multitude of interpretations.

The diffusion of copies of the official vulgate that includes variants is reported to have enabled each province to adopt a specific Reading attributed to a transmitter, reader. Therefore, there is the Mecca Reading, the Medina Reading, the Kûfa Reading, the Basra Reading and the Damascus Reading. In addition, let it be noted that certain Readings have been clearly identified in the oldest manuscripts of the Qurân<sup>3</sup>.

At the beginning of the 10<sup>th</sup> century<sup>4</sup>, another key moment in the written transmission of the Qurân was the action led by Ibn Mujâhid<sup>5</sup>. Faced with the increasing number of Readings of the Qurân, he selected seven of them, according to the following three reading conditions:

- transmission according to authentic chains emanating from several different sources;
- compliance with at least one of the copies of the vulgate of <sup>2</sup>Uthmân;
- compliance with the linguistic rules of the Arabic language.

---

<sup>1</sup> Al-Bukhârî. *Ṣaḥīḥ Al-Bukhârî*.

<sup>2</sup> Al-Dânî in *al-Muqannaʿ*<sup>2</sup>. See also the introduction of the book on the seven Readings (*kitâb al-sabʿ fi l-qirâʾât*) by Ibn Mujâhid.

<sup>3</sup> Yasin Dutton, *An Early Mushaf According To The Reading Of Ibn 'Amir*, Journal Of Qur'anic Studies, 2001, Volume III (no. I).

<sup>4</sup> Several recension initiatives of the different Readings were attempted from the beginning of the 9<sup>th</sup> century.

<sup>5</sup> Abû Bakr Aḥmad Ibn Mûsâ Ibn Al-ʿAbbâs, known as Ibn Mujâhid, died in 936, in *Kitâb al-sabʿ fi l-qirâʾât*.

The seven authoritative Readings of Ibn Mujâhid<sup>1</sup>

NAME OF THE CITY		NAME OF THE READERS AND DATE OF THEIR DEATH
Medina	1	Nâfi <sup>ؓ</sup> (785/786)
Mecca	2	ؓAbdallâh Ibn Kathîr (737/738)
Kûfa	3	ؓÂṣim Ibn Abî Al-Nujûd (744/745)
	4	Hamza Ibn Ḥabîb Al-Zayyât (772/773)
	5	Abû Al-Ḥasan ؓAlî Al-Kisâ'î (804/805)
Basra	6	Abû ؓAmr Ibn Al-ؓAlâ' Al-Tamîmî Al-Mâzinî (770/771)
Damascus	7	ؓAbdallâh Ibn ؓÂmir Al-Yaḥṣubî (735/736)

These Readings are those that were most widely diffused.

Another Reader, Ibn Al-Jazarî<sup>2</sup>, added three other Readings to this list, which also fulfilled the three criteria cited above.

The three Readings added by Ibn Al-Jazarî

NAME OF THE CITY		NAME OF THE READERS AND DATE OF THEIR DEATH
Medina	8	Abû Jaؓfar Yazîd Ibn Al-Qaؓqâ (745/746)
Basra	9	Yaؓqûb Ibn 'Ishâq Al-Ḥaḍramî (820/821)
Kûfa	10	Khalaf Ibn Hishâm Al-Bazzâr (843/844)

<sup>1</sup> Contrary to what one may think, there might be no connection between the *ḥadîth* on the seven letters (modes) ('*aḥruf* - أحرف) of the reading of the Qurân and these seven Readings. The confusion lies partly in the fact that Ibn Mujâhid selected the same number of Readings as that of letters (modes), i.e. seven, and, on the other hand, that he used the term "Letters" ('*aḥruf* - أحرف) to refer to the variants between the Readings. It was only later that the term *Readings* was dedicated to this. See Abû Maʿshar al-Ṭabarî, *Al-talkhîṣ fî qirâ'ât al-thamân*.

<sup>2</sup> Died in 1428/1429.



Four other Readings were subsequently added, although they did not reach a consensus relating to the first condition, i.e. the transmission according to authentic chains emanating from several different sources.

The four Readings which did not reach a consensus

NAME OF THE CITY		NAME OF THE READERS AND DATE OF THEIR DEATH
Mecca	11	Mohammed Ibn Maḥṣîn (740/741)
Basra	12	Yaḥyâ Ibn Al-Mubârak Al-Yazîdî (817/818)
	13	Al-Ḥasan Al-Baṣrî (728/729)
Kûfa	14	Al-'Aṣmash (765/766)

Fourteen Readings were therefore subject to the consensual recognition of the Reading specialists to varying degrees. According to tradition, all of them complied with the copies of the vulgate of ʿUthmân sent to the provinces of the Muslim State.

Each of these fourteen Readings has a chain of transmitters, or support chain (*sanad* - سند) and is named after the Reader who diffused it. Each Reader (*qārî'* - قارئ) has two or more, direct or indirect, transmitters (*râwî* - راوي), who greatly participated in the diffusion of these Readings. For example, the Reading of Nâfi<sup>z</sup> was reported by Warsh and Qâlûn<sup>1</sup>.

Alongside these authorised Readings, those that did not fulfil the conditions of Ibn Mujâhid were deemed irregular and disregarded (*shâddah*). Nevertheless, they were recorded in manuals for exegetical purposes.

<sup>1</sup> Cf. Appendix 4, table *The fourteen Readings of the Qurân*.

### - The caesura or separator variants

The second type of variants relates to the division of chapters into verses. The differences of this division have an impact on the number of verses in each chapter, but very rarely on the meaning of a passage of the Qurân. They are the subject of a discipline in the field of the sciences of the Qurân, known as *ʿilm al-fawâṣil* (علم الفواصل), literally "science of the separators." This discipline studies the rules of caesura, the variants in the division of the Quranic text into verses, and the consequences of these variants on the total number of verses in each chapter.

Here is an example of the verse division differences between two Readings, taken from chapter 18, "THE CRYPT" (الكهف):

MEDINA 2-S V.-COUNT	VERSES	KÛFA V.-COUNT
Verse No.		Verse No.
22	<i>"They will say: 'Three, their fourth is their dog' and they say: 'Five, their sixth is their dog', guessing at the occult, and they say: 'Seven, and their eighth is their dog'; say: 'My Master Knows best their counting'; none knows them except a few;</i>	22
23	<i>so do not tergiversate on them except with an obvious tergiversation, and do not enquire about them from anyone</i>	
24	<i>And do not assuredly say of any thing: 'I will certainly do this tomorrow'</i>	23
	<i>Except if God Wills; and remember Your Master when you have forgotten; and say: 'It may be that My Master Guides me, unto nearer to this, unto a sense'"</i>	24

The origin of the division of chapters into verses is found in the Qurân. The term *âyah* (آية) primarily denotes "sign" but also "verse" or units of a chapter. I have selected the extracts below, where the word *âyah* (آية) in the singular, or *âyât* (آيات) in the plural, is used in the sense of verse(s), allowing to assert that the verse (*âyah* - آية), as a unit of a chapter, is well identified in the Quranic text.

As with the term "chapter" (*sûrah*)<sup>1</sup>, some passages of the Qurân state that the Qurân, or the *Kitâb*<sup>2</sup> (the Writing), is composed of verses: *"And when Our explicit Signs (Verses) are related to them, you recognize ignorance on the faces of those who denigrated; they almost rush upon those who relate to them Our Signs (Verses) (...)"*<sup>3</sup>

Others stipulate that the Quranic text is divided into verses: *"A-L-R. A writing (book) whose signs (verses) were Assigned, then Detailed Before An Informed Judge"*<sup>4</sup>; *"A writing (book) whose signs (verses) have been Detailed, a frank (Arabic) Qurân for a community [of those] who know"*<sup>5</sup>; *"We do not abrogate a sign (verse) or forget it, [except that] We Bring a better one, or its similar; did you not know that certainly God Has a Mastery of all things?"*<sup>6</sup>; *"And when We have Changed a sign (verse) for another sign (verse), and God Is Most-Knowing of what He Sends down, they said: 'Certainly you are a fabulator'; but most of them do not know"*<sup>7</sup>

<sup>1</sup> In the Qurân, the word *sûrah* (chapter) is used nine times in the singular and once in the plural. The words *sûrah* and *âyât* are jointly used in chapter 24, verse 1.

<sup>2</sup> On seven occurrences, this is *âyât al-kitâb* (signs [verses] of the Writing (Book)). The word *âyah* (آية), as a unit of a chapter, is also mentioned in the reports of the tradition of the Prophet, such as this *hadîth*: "He who has learnt the ten verses of the beginning of the chapter "THE CRYPT" shall be immune to the subversion of the antichrist." This *hadîth* shows that the verses were quite identifiable, since one could distinguish the first ten verses from the remainder of the chapter. Several *hadîths* also mention instructions given by the Prophet Muhammad to the scribes to place some verses in specific locations.

<sup>3</sup> Chapter 22, verse 72. Cf. also chapter 8, verse 31.

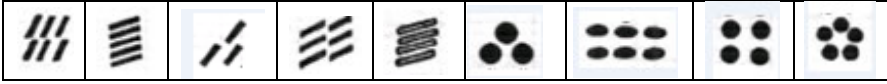
<sup>4</sup> Chapter 11, verse 1.

<sup>5</sup> Chapter 41, verse 3.

<sup>6</sup> Chapter 2, verse 106.

<sup>7</sup> Chapter 16, verse 101.

In the absence of the manuscript of <sup>ʿ</sup>Uthmân's vulgate, we cannot affirm or deny that it contained signs to this effect. However, what is sure is that the oldest manuscripts of the Qurân currently available, dating back to the end of the seventh century (end of the first century of Hijra), indeed contain separating marks between the verses. Materialized in the oldest manuscripts by dots or horizontal or vertical lines (board 3), the separating marks subsequently took on increasingly elaborate forms (board 4)<sup>1</sup>:



Board 3: *The oldest verse separators.*



Board 4: *Verse separators.*

The use of figures and numbers to separate, number and tally the verses only appeared later. This is why the verses were identified by their final word. As an example, in chapter 96, "THE ADHERENCE", verse 1 was referred to as "the *khalâq* (Created) verse"; verse 2 was referred to as "the <sup>ʿ</sup>*âlaq* (adherence) verse", and so on.

These caesura variants were scrupulously recorded, in the same way as the linguistic variants, which means that they are defined. The division of the verses also obeys strict rules, and requires a rigorous transmission chain. Whether these are old works or recent studies, the bibliography of the treatises dedicated to the study of the division variants is very rich<sup>2</sup>, although to a lesser extent than that relating to the study of the linguistic variants.

<sup>1</sup> Tayyar Altıkulaç, *Al-Muşhaf al-sharîf al-mansûb 'ilâ 'uthmân* (The noble vulgate attributed to <sup>ʿ</sup>Uthmân).

<sup>2</sup> The bibliography of the science of verse separators is primarily based on two large compilations which gathered and ordered any information related to verse separators:

- <sup>ʿ</sup>*Add 'ây al-Qur'ân* (عد أي القرآن) by Abû <sup>ʿ</sup>Amr Al-Dânî (أبو عمرو الداني), died in 1052.

We count precisely eleven Readings which present differences in the division of the Quranic text into verses<sup>1</sup>. I will hereafter refer to these Readings with numerical differences as "v-counts" (verse-counts). The direct consequence of these differences may be the total number of verses per chapter and in the entire Qurân. This does not change the content in any way, let us remember, it is only a question of dividing **the same corpus** into verses.

The eleven v-counts that demonstrate differences in the division into verses

	V-COUNT OF	TRANSMITTED BY		ACCORDING TO	NUMBER OF VERSES
1	Medina 1	Nafi <sup>ؓ</sup>	1	Abû Ja <sup>ؓ</sup> far	6214
			2	Shayba	6217
2	Medina 2	'Isma <sup>ؓ</sup> il Ibn Ja <sup>ؓ</sup> far	3	Abû Ja <sup>ؓ</sup> far	6210
			4	Shayba	6214
3	Mecca	ؓAbdallâh Ibn Kathîr : <i>verse-counts of</i> Mujâhid Ibn Jubayr	5	Ubay	6218
			6	Zayd	6221
4	Kûfa	Ĥamza Al-Zayyât <i>and</i> Sufyân Ibn Sa <sup>ؓ</sup> id	7	ؓAlî Ibn Abî Tâlib	6236
5	Basra	ؓAṭâ' Ibn Yasâr <i>and</i> ؓÂṣim Al-Jaḥdarî	8	'Ayyûb Ibn Al-Mutawakkil	6204
			9	'Ayyûb Ibn Al-Mutawakkil <i>and</i> Ya <sup>ؓ</sup> qûb Al-Ḥdramî	6205

- *Nâẓimat al-zuhr* (ناظمة الزهر) by Al-Shâtîbî (الإمام الشاطبي), died in 1194. (This compilation was commented and explained by specialists in the Readings on several occasions).

Let us add a further recent compilation: *al-Farâ'id al-Ḥissân fî ʿadd ây al-Qurʾân* (الفرائد الحسان في عد أي القرآن) by ؓAbd Al-Fattâḥ Ibn ؓAbd Al-Ghaniyy Al-Qâḍî (عبد الفتاح بن عبد الغني القاضي), died in 1982.

<sup>1</sup> Cf. Appendix 1, table *General table of the Qurân No. 2*.

## INTRODUCTION TO THE QURÂN

	V-COUNT OF	TRANSMITTED BY		ACCORDING TO	NUMBER OF VERSES
6	Damascus	Yahyâ Al-Dhimârî	10	ʿAbdallâh Ibn ʿÂmir	6226
7	Homs	Sharîḥ Ibn Yazîd	11	Khâlid Ibn Maʿdân Al-Silmî Al-Ḥimşî	6232

\* \* \*

Following the example of the Torah<sup>1</sup>, centuries after the invention of the printing press, editions of the Qurân were still handwritten<sup>2</sup>. The first printing of the Qurân recognised by the Muslim community was that of Saint Petersburg, in 1787<sup>3</sup>. After several editions made by Muslims in Iran, India, Turkey and Egypt, it was the Cairo version that ultimately became a reference. In 1918, with a view to publishing a new edition of the Qurân, the University of Al-Azhar, in Cairo, carried out a verification of the first Egyptian edition of 1890, based on the ʿÂṣim's Reading reported by Ḥafs for the linguistic variants, coupled with the verse-count of Kûfa, which dates back to ʿAlî Ibn Abî Tâlib<sup>4</sup>.

Through scientific rigour, the scholars who worked on it did so not only on the basis of the existing handwritten editions, but above all, on the verbal transmission and technical treatises on the Readings and verse separators. This work resulted in the first mass publishing of the Qurân, printed in 1923 and known as the King Fuad edition or the Cairo edition.

---

<sup>1</sup> I designate here the *Sefer Torah*, the Torah transcribed in Hebrew, known in Ancient Greek as: Πεντάτευχος (*Pentateukhos*). The Pentateuch is the name given to the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

<sup>2</sup> With no real religious justification.

<sup>3</sup> It was following the ukase (decree) of Catherine II of the Holy Synode on 17<sup>th</sup> June 1773, and the creation, in 1782, of the position of Mufti in Orenburg, that the publication of the Qurân in Arabic was ordered in 1787. Twenty copies were printed at the Asian Printers of Saint Petersburg, created in 1785. Thereafter, this Qurân was republished five times, in 1789, 1790, 1793, 1796 and 1798.

<sup>4</sup> Imâm ʿAlî (599-661). Cousin and son-in-law of the Prophet. Fourth caliph (656-661).

The first Saudi Arabian edition was published in Mecca in December 1949. Prepared by the scholars of Mecca, it was revised and validated by the University of Al-Azhar in Cairo. Its reprinting by King Fahd in Medina in 1984, and its large-scale distribution in the Muslim world, made it the most widely diffused edition.

At the present time, for the linguistic variants, the vast majority of editions of the Qurân use the Reading of <sup>z</sup>Âṣim, reported by Ḥafs and, for the numerical variants, the verse-count of Kûfa. Some editions, primarily in North Africa, use the Nâfi<sup>z</sup>'s Reading, reported by Warsh or Qâṭûn, combined with either the verse-counts of Medina 1, Medina 2, or even that of Kûfa. None of these editions of the Qurân necessarily link a Reading to a verse-count as defined by the Readers.

Due to the very large readership reached by the Cairo edition in the Muslim world, I have mainly used this version as a starting reference for this study.

This does not express the preeminence of the Ḥafs' Reading, nor the Kûfa verse-count<sup>1</sup>. This was the natural choice since this is the most diffused Qurân edition worldwide. The mathematical observations of this study are mainly based on this edition. However, each time it is necessary and useful, or even complementary, the other Readings and verse-counts will be mentioned.

\* \* \*

Islâm has never separated faith and science, but has instead always considered them as two sides of the same coin, two aspects of the same reality. Did the Quranic revelation not begin with the imperative **"Read"** (اقرأ)<sup>2</sup>? Islamic faith can be based not only on what we can call intimate convictions, but also and above all, on knowledge and reasoning. It is by becoming a witness and witnessing that one becomes Muslim. It is a scientific faith, insofar

---

<sup>1</sup> Although the results of our study indeed demonstrate this preeminence.

<sup>2</sup> In chapter 96, verse 1 (1<sup>st</sup> chapter revealed).

as it is constructed and reinforced by the whole reality of the known world. Faith is a universal, but also personal knowledge, which each person is invited to acquire at their own pace and level.

\* \* \*

*Programmed Coincidence, the scientific miracle of the Qurân*<sup>1</sup> highlighted the existence and importance of a mathematical phenomenon in the Qurân. The reality of this unexpected discovery was established. This new edition of my work *The Sun Rises in the West*, in two volumes<sup>2</sup>, is the fruit of more than twenty years of analyses and study. It now appears understandable that this in-depth, developed and finally completed work<sup>3</sup> is likely to change the history of science relating to sacred texts. Indeed, this study is not limited to presenting undeniable numerical observations; beyond this, it reveals an omniscience, inherent to the Qurân, which imposes itself to any spirit blessed with reason.

\* \* \*

The Qurân, a metaphysical and metaphorical book, actually presents itself as a true eulogy of scientific thought. As an example, there are more than eight hundred and fifty words that are derived from the root of the word science, knowledge (علم). And although two hundred and fifty verses deal with legislation, which are circumstantial of time, place, cause and purpose, approximately seven hundred and fifty incite the study of natural phenomena, reflection, the use of reason... in short, they incite the reader to make

---

<sup>1</sup> Farid Gabteni, *Le Hasard Programmé, le miracle scientifique du Qoran*, La V.I. (ed.), 1997; CIRS (ed.), 1998, 1999.

<sup>2</sup> *The Sun Rises in the West* was originally published in French, as *Le Soleil se lève à l'Occident* consisting of three volumes: *Science pour l'Heure*, *Le Hasard Programmé* and *Au Coeur du Qorân*.

<sup>3</sup> Some people, especially Muslims, reproduce excerpts from my copyrighted works without citing the references of my books, whose intellectual property is protected worldwide. It is unethical and dishonest. In addition, depriving readers and listeners of the possibility of accessing all of my works, for lack of information, is detrimental – before God and History – and not for me as I am only seeking the Satisfaction of God.



science an integral part of life. Therefore, the entire Muslim religion itself has been marked by science, since its origin. As proof, tradition relates this utterance attributed to the Prophet Muhammad: "*Scholars are the inheritors of the announciators (prophets)*"<sup>1</sup> (العلماء ورثة الأنبياء). Consequently, Islâm is the only religion in the world to be at the origin of a scientific civilisation, in the true sense of the term - as testified throughout History, with numerous works on the topic.

Paradoxically, some people put Islâm on trial in the name of the fight against obscurantism. Unfortunately, this trial was nurtured by major ignorance of this religion, among both non-Muslims and Muslims themselves. It must be acknowledged that the downward spiral of the Muslim world has demonstrated to what extent it has moved away from the original message of Islâm and the first meaning of the Quranic Revelation received by the Prophet Muhammad. This shared ignorance has only served to widen the gap between this religion and the West. A wall of misunderstanding and animosity has been erected, while very few people realise to what extent this opposition, the very essence of which is absurd, should really not have arisen.

\* \* \*

Everyone knows that the Qurân is the sacred book of Muslims. It is the book of God and, despite their disagreements, Muslims only recognise a single Qurân, which has remained strictly the same for over fourteen centuries. The aspect I will develop here is of a mathematical and linguistic nature. Indeed, the Qurân is composed of a multi-dimensional and structured language, which is both obvious and coded; and which is hinged around major themes.

In this century, the only thing man considers unquestionable is scientific reasoning, based on mathematics. Numbers are the common denominator of all scientific disciplines of our time,

---

<sup>1</sup> *Ṣaḥîḥ Al-Bukhârî* (صحيح البخاري), *Sunan Abî Dâwûd* (سنن أبي داود), *Sunan Al-Tirmîdhî* (سنن الترمذي), *Sunan Ibn Mâjah* (سنن ابن ماجه), *Musnad Ahmed* (مسند أحمد), *Muwaṭṭa' Mâlik* (موطأ مالك) and *Sunan Al-Dâramî* (سنن الدارمي).

whether this is astrophysics or information technology, for example, or all technologies. Indeed, mathematics is the matrix of all exact sciences, the language of the universe.

For a long time, Muslims scholars have drawn attention to the existence of a numerical dimension in the Qurân. Many considered it as secret and impenetrable, until the Hour of the end of the times of ignorantism. In the 1970s, thanks to the contribution of computer technology, researchers proved the existence of the phenomenon. However, their work was limited to a few isolated observations, which they were eager to publish, without respecting standard practice in terms of science, i.e. providing undeniable proof of facts.

In 1974, the Egyptian-American Rashad Khalifa was one of the first to write on the numerical phenomenon in the Qurân. He drew up and presented a list of twenty-three numerical elements. Accused of pretending to prophethood, he was assassinated in 1990. The South African preacher of Indian origin, Ahmed Deedat, resumed and promoted this work, before the scientific validity thereof was questioned. Indeed, certain statements were false; others were not subject to the required scientific rigour. In addition, there was no consistency between them and, as a whole they did not convey a particular meaning. For all these reasons, this work did not benefit from any academic recognition.

As presented in the public debate, the subject was exposed to controversy and moved from the scientific to the dialectic field. Certain Muslim theologians, neophytes in this domain, declared themselves to be against the continuation of this research, claiming that it encouraged all types of interpretations and drifts of all kinds. In this context, it was important to analyse and criticise the topic, by approving what is scientifically verifiable, and excluding what is not.

The results of the work presented in this book are therefore sufficient to prove that, due to a lack of scientific methodology, the initial research on the subject could not be completed and in fact, constituted only simple premises.

\* \* \*

If the purpose of numerology is to draw conclusions from figures and numbers, for divinatory purposes, among others, the facts reported here are of numerical, mathematical nature. They consist in series of observations that enable the evidence of the results to be physically observed, and they give everyone the opportunity to discover an unsuspected order behind the appearances of the Quranic verses.

This study consists of observing elements, the collation of which serves to highlight links, and ultimately unveil an underlying coherent and intelligible structure in the Qurân. This structure is brought to light by a convergent beam of scientific observations which are also facts. Each new observation therefore reinforces the previous one, and so on, thus making it increasingly clear that this structure is indeed certainly not the result of pure chance. Furthermore, as we will see, we will be led to a mathematical-linguistic equation, which, by its nature, confirms the results of this study.

The data discovered in this study of the Qurân are not limited to an arithmetical category; comparisons are also necessary between the numbers, letters, phonetics and graphism; the observations cannot be simply summarised to additions, multiplications or subtractions, but are sometimes reinforced by the results of the digit sums of numbers or numbers read by juxtaposition. Everything is language in the Qurân, from the smallest letter to the smallest tally, from the consonance as the semantics, from the graphism of the letters as that of numbers.

In addition, throughout this study, the reader will note that two recurring questions will arise: is coincidence programmed? And if so, by Whom?

\* \* \*

Although the research presented in this book was of course carried out from the Arabic, the original language of the Qurân, the results

were first published in French<sup>1</sup> before being translated into Arabic<sup>2</sup> and then into English. We will see in that study that the choice of the French language is far from being fortuitous.

Since the first publication thereof in 1997, in *Programmed Coincidence, the scientific miracle of the Qurân*<sup>3</sup>, the irrefutable scientific nature of the results of this work has never been, and cannot be, questioned.

---

<sup>1</sup> Farid Gabteni, *Le Soleil se lève à l'Occident*, Albouraq (ed.), 1999, 2000; CIRS (ed.), 2003, 2004, 2008, 2010; SCDOFG (ed.), 2016, 2017, 2018.

<sup>2</sup> Farid Gabteni فريد قبطاني, *Tulû<sup>Σ</sup> al-shams min maghribihâ* ( طلوع الشمس من مغربها ), Albouraq (ed.), 1999, 2000; SCDOFG (ed.), 2018.

<sup>3</sup> Farid Gabteni, *Le Hasard Programmé, le miracle scientifique du Qorân*, La V.I. (ed.), 1997; CIRS (ed.), 1998, 1999.

# GENERAL TABLE OF THE QURÂN No. 1

## CHAPTERS OF THE QURÂN

In the following table, the titles<sup>1</sup> of the chapters (*sûrahs*) of the Qurân are gathered, in Arabic and English, as well as their vulgate and revelation order numbers.

Remember beforehand what is meant by vulgate order (ترتيب المصحف) and revelation order (ترتيب التنزيل). The vulgate is the ranking of the chapters of the Qurân in the corpus. This order was dictated to the Prophet Muhammad by revelation, as the Quranic passages were being revealed to him. Thus, one chapter is often composed of different fragments of the Revelation that came down at different times.

As for the revelation order, it is determined by the beginning of the chapter, according to its chronological order of revelation.

---

<sup>1</sup> Sometimes there are several names for the same chapter. However, one cannot consider them as titles. Most often, these qualifiers were given to a particular chapter by companions of the Prophet and that tradition has preserved.

TITLE OF THE CHAPTERS			VULGATE ORDER NUMBER	REVELATION ORDER NUMBER	TITLE OF THE CHAPTERS			VULGATE ORDER NUMBER	REVELATION ORDER NUMBER
الفاتحة	<i>Al-Fâtîḥah</i>	The Opener	1	5	المجادلة	<i>Al-Mujâdalah</i>	The Dispute	58	105
البقرة	<i>Al-Baqarah</i>	The Cow	2	87	الحشر	<i>Al-Ḥashr</i>	The Aggregation	59	101
آل عمران	<i>Ēl-ʿimrân</i>	The Continuity of ʿImrân	3	89	المتحنة	<i>Al-Mumtaḥanah</i>	The Examined	60	91
النساء	<i>Al-Nissâ'</i>	The Women	4	92	الصف	<i>Al-Ṣaff</i>	The Rank	61	109
المائدة	<i>Al-Mâ'idah</i>	The Table	5	112	الجمعة	<i>Al-Jumu'ah</i>	The Friday	62	110
الأنعام	<i>Al-'an'âm</i>	The Herds	6	55	المنافقون	<i>Al-Munâfiqûn</i>	The Hypocrites	63	104
الأعراف	<i>Al-'a'râf</i>	The Chairs	7	39	التغابن	<i>Al-Taghâbun</i>	The Disconsideration	64	108
الأنفال	<i>Al-'anfâl</i>	The Supplements	8	88	الطلاق	<i>Al-Talâq</i>	The Divorce	65	99
التوبة	<i>Al-Tawbah</i>	The Revision	9	113	التحریم	<i>Al-Taḥrîm</i>	The Tabooization	66	107
يونس	<i>Yûnus</i>	Jonah	10	51	الملک	<i>Al-Mulk</i>	The Possession	67	77
هود	<i>Hûd</i>	Hûd	11	52	القلم	<i>Al-Qalam</i>	The Calame	68	2
يوسف	<i>Yûsuf</i>	Joseph	12	53	الحاقة	<i>Al-Ḥâqqah</i>	The Prover	69	78
الرعد	<i>Al-Ra'd</i>	The Thunder	13	96	المعارج	<i>Al-Ma'ârij</i>	The Ascents	70	79
إبراهيم	<i>'Ibrâhîm</i>	Abraham	14	72	نوح	<i>Nûh</i>	Noah	71	71
الحجر	<i>Al-Hijr</i>	Al-Hijr	15	54	الجن	<i>Al-Jinn</i>	The Genes	72	40
النحل	<i>Al-Naḥl</i>	The Bees	16	70	المزمل	<i>Al-Muzzammil</i>	The Enwrapped	73	3
الإسراء	<i>Al-'isrâ'</i>	The Routing	17	50	المدثر	<i>Al-Muddaththir</i>	The Covered	74	4
الكهف	<i>Al-Kahf</i>	The Crypt	18	69	القيامة	<i>Al-Qiyâmah</i>	The Straightening	75	31
مريم	<i>Maryam</i>	Mary	19	44	الإنسان	<i>Al-'insân</i>	The Human	76	98
طه	<i>Ṭa-Ha</i>	Ṭa-Ha	20	45	المرسلات	<i>Al-Mursalât</i>	The Envoys	77	33
الأنبياء	<i>Al-'anbiyâ'</i>	The Annunciators	21	73	النبا	<i>Al-Naba'</i>	The Announcement	78	80
الحج	<i>Al-Ḥajj</i>	The Pilgrimage	22	103	النازعات	<i>Al-Nâzi'ât</i>	The Pullers	79	81
المؤمنون	<i>Al-Mu'minûn</i>	The Believers	23	74	عبس	<i>ʿAbassa</i>	He Frowned	80	24
النور	<i>Al-Nûr</i>	The Light	24	102	التكوير	<i>Al-Takwîr</i>	The Winding	81	7
الفرقان	<i>Al-Furqân</i>	The Discerning	25	42	الانفطار	<i>Al-'infîṭâr</i>	The Unshaping	82	82
الشعراء	<i>Al-Shu'arâ'</i>	The Poets	26	47	المطففين	<i>Al-Mouṭaffifîn</i>	The Fraudsters	83	86
النمل	<i>Al-Naml</i>	The Ants	27	48	الانشقاق	<i>Al-'inshiqâq</i>	The Tear	84	83
القصص	<i>Al-Qaṣaṣ</i>	The Narration	28	49	البروج	<i>Al-Burûj</i>	The Constellations	85	27

العنكبوت	<i>Al-ʿankabūt</i>	The Spider	29	85	الطارق	<i>Al-Tāriq</i>	The Methodical	86	36
الروم	<i>Al-Rūm</i>	The Romans	30	84	الأعلى	<i>Al-ʿAlā</i>	The Most-High	87	8
لقمان	<i>Luqmān</i>	Luqmān	31	57	الغاشية	<i>Al-Ghāshiyah</i>	The Enveloper	88	68
السجدة	<i>Al-Sajdah</i>	The Prostration	32	75	الفجر	<i>Al-Fajr</i>	The Radiance	89	10
الأحزاب	<i>Al-ʾahzāb</i>	The Coalized	33	90	البلد	<i>Al-Baled</i>	The Place	90	35
سبا	<i>Sabaʾ</i>	Saba	34	58	الشمس	<i>Al-Shams</i>	The Sun	91	26
فاطر	<i>Fāṭir</i>	Shaper	35	43	الليل	<i>Al-Layl</i>	The Night	92	9
يس	<i>Ya-Sîn</i>	Ya-Sîn	36	41	الضحى	<i>Al-Ḍuḥā</i>	The Daytime	93	11
الصفافات	<i>Al-Ṣaffāt</i>	The Rangers	37	56	الشرح	<i>Al-Sharḥ</i>	The Decortication	94	12
ص	<i>Ṣād</i>	Ṣād	38	38	التين	<i>Al-Tīn</i>	The Fig Tree	95	28
الزمر	<i>Al-Zumar</i>	The Groups	39	59	العلق	<i>Al-ʿalaq</i>	The Adherence	96	1
غافر	<i>Ghāfir</i>	Forgiver	40	60	القدر	<i>Al-Qadr</i>	The Measure	97	25
فصلت	<i>Fuṣṣilat</i>	Detailed	41	61	البيّنة	<i>Al-Beyyinah</i>	The Explicit	98	100
الشورى	<i>Al-Shūrā</i>	The Consultation	42	62	الزلزلة	<i>Al-Zalzalah</i>	The Shaking	99	93
الزخرف	<i>Al-Zukhruf</i>	The Ornament	43	63	العاديات	<i>Al-ʿādiyyāt</i>	The Coursers	100	14
الدخان	<i>Al-Dukhān</i>	The Smoke	44	64	القارعة	<i>Al-Qārʿah</i>	The Ravage	101	30
الجاثية	<i>Al-Jāthiyah</i>	The Lying	45	65	التكاثر	<i>Al-Takāthur</i>	The Multiplication	102	16
الأحقاف	<i>Al-ʾahqāf</i>	The Ergs	46	66	العصر	<i>Al-ʿaṣr</i>	The Epoch	103	13
محمد	<i>Muḥammad</i>	Muḥammad	47	95	الهمزة	<i>Al-Humazah</i>	The Pointing	104	32
الفتح	<i>Al-Faṭḥ</i>	The Opening	48	111	الفيل	<i>Al-Fil</i>	The Elephant	105	19
الحجرات	<i>Al-Hujrāt</i>	The Walls	49	106	قريش	<i>Quraysh</i>	Quraysh	106	29
ق	<i>Qāf</i>	Qāf	50	34	الماعون	<i>Al-Māʿûn</i>	The Help	107	17
الذاريات	<i>Al-Dhāriyāt</i>	The Atomizations	51	67	الكوثر	<i>Al-Kawthar</i>	The Multiple	108	15
الطور	<i>Al-Tūr</i>	The Evolutivity	52	76	الكافرون	<i>Al-Kāfirûn</i>	The Denigrators	109	18
النجم	<i>Al-Najm</i>	The Celestial body	53	23	النصر	<i>Al-Naṣr</i>	The Succour	110	114
القمر	<i>Al-Qamar</i>	The Moon	54	37	المسد	<i>Al-Massad</i>	The Fibre	111	6
الرحمن	<i>Al-Raḥmān</i>	The Origin	55	97	الإخلاص	<i>Al-ʾikhhlâṣ</i>	The Exclusivity	112	22
الواقعة	<i>Al-Wāqʿah</i>	The Concrete	56	46	الفلق	<i>Al-Falaq</i>	The Fission	113	20
الحديد	<i>Al-Ḥadīd</i>	The Iron	57	94	الناس	<i>Al-Nās</i>	The People	114	21

**بِسْمِ اللَّهِ, IN THE NAME OF GOD**

**LINGUISTIC ANALYSIS OF THE TERMS  
OF THE OPENING OF THE QURÂN  
(THE *BASMALAH*, البِسْمَلَة)**

When we open the Qurân at the first page, the first thing we read is: "*Bismi Allah Al-Rahmân Al-Rahîm*" (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), which literally means: "*IN THE NAME OF GOD THE ORIGIN THE ARRANGING*".

The purpose of this opening named *basmalah* (بِسْمَلَة) is to remind that each thing begins and is done "In The Name of God". Incidentally, it is for this reason that Muslims have a habit of preceding their acts and gestures by the words "*Bismi-Allah*" (بِسْمِ اللَّهِ): "*IN THE NAME OF GOD*".

**The *basmalah* (البِسْمَلَة), the opening**

The *basmalah* (البِسْمَلَة) is composed of four words: *Bismi* (بِسْمِ), *Allâh* (اللَّهُ), *Al-Rahmân* (الرَّحْمَن) and *Al-Rahîm* (الرَّحِيم).

*Bismi* (بِسْمِ) means "In The Name of"/"By The Name of". Usually, "In The Name of"/"By The Name of" is written بِاسْمِ (*bi-'smi*). The writing of "In The Name of God" without an alif (ا) (بِسْمِ اللَّهِ) is exceptional and exclusive to God. *Allâh* (اللَّهُ) is a Name specific to God<sup>1</sup>, designating "The God"; it is the contraction of *al-'ilêh* (الإِلَه), "the divinity".

---

<sup>1</sup> God cannot be defined as such by any name; no designation can define Him. However, He has all of the Superexcellent Attributes.



*Al-Raḥmân* (الرحمان) and *Al-Raḥîm* (الرحيم) are two Attributes of God. Their English equivalent, as in any other language, differs from one translation to another, with the most common being "The Merciful, He who has Mercy"; "Most Gracious, Most Merciful"; "The Merciful, The Compassionate"; "The Beneficent, The Merciful"; "The Most Merciful, Very Merciful". These translations are only partly correct. They do not indeed convey the etymological notion of origin, which is present in both terms *Al-Raḥmân* and *Al-Raḥîm*. I prefer the terms "The Origin" and "The Arranging" - a choice confirmed by the etymological and linguistic analysis of these two terms.

## Etymology

The terms *Al-Raḥmân* (الرحمان) and *Al-Raḥîm* (الرحيم) are two agent nouns derived from the same action noun, *al-rahmah* (الرحمة)<sup>1</sup>, "the arrangement, the mercy, the clemency", which is itself derived from *rahim* (رحم), coming from the root R-Ḥ-M (ر ح م) and which means "matrix".

The action noun *al-rahmah* (الرحمة) is therefore usually translated by "the arrangement, the mercy, the clemency."

The agent nouns *Al-Raḥmân* (الرحمان) and *Al-Raḥîm* (الرحيم) express the same notion, but intensified. This is common to both words, but in a graduated way: *Al-Raḥmân* (الرحمان) expresses this intensification in an absolute manner, and *Al-Raḥîm* (الرحيم)<sup>2</sup> in an

<sup>1</sup> As an example, here is a simple illustration of the concept of an action noun and an agent noun: the word "walk" is the action noun, from which the agent noun "walker" is derived.

<sup>2</sup> The agent noun *Al-Raḥmân* (الرحمان) is obtained by adding the suffix *ân* (ان), to the trilateral (composed of three consonants) root R-Ḥ-M (ر ح م), which gives the agent noun a notion of intensification, abundance and exaggeration (الكثرة والتأكيد والمبالغة).

With regard to the agent noun *Al-Raḥîm* (الرحيم), it is obtained through the introduction of a long vowel, the *î* (ي), between the second and third letter of the trilateral-rooted word, i.e. between the Ḥ (ح) and the M (م). This form of derivation gives the agent noun the notion of characterisation in relation to an exaggerated state or behaviour (التمييز و المبالغة). The walker is characterised by walking.

accommodating manner. This gradation in the intensification is the first element that grants *Al-Raḥmân* (الرحمان) and *Al-Raḥîm* (الرحيم) distinct meanings, which creates two different words. The second element of the difference of meaning originates from the fact that each of these two terms expresses, with intensification, a different aspect / function of the matrix (*raḥim*, رحم):

- the matrix, *al-raḥim*, is the place from where life originated: the origin of all life. The very situation of the matrix, and therefore the origin, creates a feeling of mercy, such as the one a mother has for the child she carried in her matrix. God, *Al-Raḥmân*, Himself, Is The Origin in absolute terms, The Prime Essence, The Origin of the matrix, which is itself a secondary essence.

- the matrix is the protected place where beings are formed, modelled and arranged. This notion of arrangement and protection is found, at an intensified level, in the term *Al-Raḥîm*: God Is The Arranging, He who, step by step, protects the being under formation, with clemency and mercy. As an Attribute of God, this is not instinctive or impulsive clemency, the result of emotion. On the contrary, this is a mercy stemming from wisdom and knowledge. Its English equivalent is indeed, therefore, "The Arranging," which combines the fact of being accommodating and that of putting things in order, arranging them in an established order. We read in the Qurân: « (...) *And My Arrangement is Extended to all things (...)* »<sup>1</sup>. It is obvious that everything is subjected to an **arrangement**, to an established order, such as the laws of physics. As for mercy, clemency, kindness, they only make sense for the living beings, and not for the things; consequently, we understand that God is even more **Arranging** with believers, the meaning of the term including here mercy and clemency.

### Traditional linguistic analysis

Traditionally, these two Attributes were analysed as two expressions of the same term. In this way, the Attribute *Al-Raḥmân* (الرحمان) is stronger, more intense and more general than the

---

<sup>1</sup> Chapter 7, verse 156.

Attribute *Al-Raḥîm* (الرحيم). When used after the term *Al-Raḥmân*, this word would have a restrictive, more particular, more specific meaning (التخصيص).

In other words, following the Attribute *Al-Raḥmân* (الرحمان), which refers to God by the notion of full, total and absolute mercy, the Attribute *Al-Raḥîm* (الرحيم) would always refer to God by the notion of mercy, but in a specific way. Therefore, if God, *Al-Raḥmân*, is absolutely Merciful with all his creatures, God, *Al-Raḥîm*, would be so, more specifically, with believers.

To justify this point of view, traditionalists set forth an extract taken from the Qurân, where the repetition of a same term expresses the move from a general notion to a specific (التخصيص) and restrictive one. They refer to the first two verses of chapter 96, "THE ADHERENCE" (العلق):

<b><i>"Read By The Name of Your Master, The One Who Created - Created the human from an adherence"</i></b>	« اقرأ باسم ربك الذي خلق - خلق الإنسان من علق »
--	---

Indeed, in this example, the verb *Created* was repeated to enable the move from the general to the specific: "*Created - Created the human*" (creation in general, that of the human in particular). This conventional transposition explains how the Attributes *Al-Raḥmân* (الرحمان) and *Al-Raḥîm* (الرحيم) are regularly translated as "The All-Merciful", "The Most Gracious", in a general and absolute manner, and "The Most Merciful", "The Very Merciful", specifically in relation to believers.

### Weaknesses of the conventional analysis

Although not completely wrong, the conventional analysis of the two Attributes of the *basmalah* is based on two inaccuracies that result in an incomplete, or even false, interpretation of the terms in question.

The first inaccuracy stems from the fact that a specific notion is given to the Attribute *Al-Raḥîm* (الرحيم), when it is used after *Al-Raḥmân* (الرحمان), while *Al-Raḥîm* (الرحيم) is a different word than *Al-Raḥmân* (الرحمان).

However, the specificity (التخصيص) does not stem from the introduction of a new word, but from the repetition of the same word, as for *Created* (خلق): there is a move from the general to the specific, through the repetition of the same word (*Created*, خلق), and not through the use of a different term:

<b><i>"Read By The Name of Your Master, The One Who <u>Created</u> - <u>Created</u> the human from an adherence"</i></b>	« اقرأ باسم ربك الذي خلق - خلق الإنسان من علق »
--	---

A similar example can be found in chapter 96, verses 15 and 16, *"the forelock - A lying, erroneous forelock"*:

<b><i>"But no! If he does not assuredly restrain himself, We will assuredly Drag him by the <u>forelock</u> - A lying, erroneous <u>forelock</u>"</i></b>	« كلا لنن لم ينته لنسفعا بالناصية - ناصية كذبة خاطنة »
---	--

In addition, it is difficult to maintain the idea according to which God is at the same time *Al-Raḥmân* in an absolute way with all creation, and then, to a limited extent, only with believers. In this case, the notion of restriction contradicts that of absolute.

Moreover, in the Qurân, chapter 2, verse 143, we read that God is *"Arranging"* (*Raḥîm*, رحيم) towards *"people"* in general, without distinction:

<b><i>"(...) certainly God Is, to the people, Assuredly Gentle, Arranging (<i>Raḥîm</i>)"</i></b>	« (...) إن الله بالناس لرءوف رحيم »
---	-------------------------------------

This same statement is repeated exactly in verse 65 of chapter 22, "THE PILGRIMAGE" (*al-hajj*). The purpose of having two different Attributes in the *basmalah* (البسملة) is indeed to express two distinct notions, even if both are derived from the same action noun.

Moreover, we can easily understand after reading verse 24 of chapter 33, that God, if He Wills, can rehabilitate the hypocrites and be Forgiving, Arranging:

<p>« <i>That God may Reward the truthful for their truth, and Punish the hypocrites if He Wills or Turn to them. Surely God Was Forgiving, Arranging.</i> »</p>	<p>« لَيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا »</p>
---	---

In my opinion, the second inaccuracy of the traditional linguistic analysis, which has become conventional, takes us back to the etymology.

Indeed, although it is accurate to say that the substantives *Al-Rahmân* (الرحمان) and *Al-Rahîm* (الرحيم) are derived from *al-rahmah* (الرحمة), "the arrangement, the mercy, the clemency," it is inconclusive to stop here. As we have previously seen, the word *al-rahmah* (الرحمة) is, itself, derived from *rahim* (رحم), which indicates the matrix. And especially in Arabic, when we seek the meaning of a word, we refer to its root.

The matrix (*rahim*, رحم) is the organ that contains the fertilised egg, until its full development. It is therefore the place in which life takes shape, and, as a consequence, its origin.

### ❶ *Al-Rahmân* (الرحمن)

The term *Al-Rahmân* (الرحمان), which is an intensified derivative of matrix (*rahim*, رحم), therefore conveys with intensification (بالكثرة والتأكيد والمبالغة) the notion of matrix, of beginning, in order to designate The prime Origin of everything, The Origin of origins, The Absolute Origin (السبب الأول أصل الأصول). The notion of

arrangement and mercy is inherent to this, due to the relationship between the origin and what results therefrom.

On the other hand, after examining all the verses of the Qurân in which *Al-Raḥmân* (الرحمن) is cited, we can unequivocally state that this Attribute is practically never used in reference to mercy or clemency, but rather to designate God The Origin, The Prime Principle.

The relationship between the terms "matrix" (*raḥim*, رحم) and "The Origin" (*Al-Raḥmân*, الرحمن) is so strong that a sacred utterance (*ḥadīth qudusī* - حديث قدسي)<sup>1</sup> establishes this close causality:

<p><i>"God Blessed Himself and Arose and Said: 'I Am <b>God</b> (Allâh) and I Am <b>The Origin</b> (Al-Raḥmân), I Created <b>the matrix</b> (al-raḥim) and I Extracted for it from My Name. So the one who joined it, I Joined him, and the one who sliced it, I Cut him off'"<sup>2</sup></i></p>	<p>« قال الله تبارك وتعالى أنا الله وأنا الرحمن خلقت الرحم وشققت لها من اسمي فمن وصلها وصلته ومن قطعها قطعته »</p>
--	--

With this *ḥadīth qudusī*, we clearly understand that the name *raḥim*, رحم (matrix) and the Attribute *Al-Raḥmân*, الرحمن (The Origin) are taken from one another. Everything in the Qurân demonstrates that the word *Al-Raḥmân* (الرحمن) is distinguished from the other Attributes of God, starting with the following verse:

<sup>1</sup> The content and form of the Qurân are, by nature, divine. The content and form of the *ḥadīth* are, by origin, human, i.e. traditionally attributed to the Prophet Muhammad. The form of the *ḥadīth qudusī* (sacred utterance) is human: it is a phrase attributed to the Prophet Muhammad; but as for the Qurân, its content is considered as, by nature, revealed.

<sup>2</sup> *Sunan Al-Tirmîdhî, Kitâb al-birr wa al-ṣilah* (سنن الترمذي كتاب البر والصلة).  
*Musnad Ahmed, Musnad al-ṣachra al-mubashsharîna bi-l-jannah*,  
 (مسند أحمد مسند العشرة المبشرين بالجنة).  
*Sunan Abî Dâwûd, Kitâb al-zakât* (سنن أبي داود كتاب الزكاة).

<p><b>"Say: 'Invoke God or invoke The Origin (Al-Raḥmân, الرحمن), Whichever you invoke, so for Him the Superexcellent Names' (...)"<sup>1</sup></b></p>	<p>« قل ادعوا الله أو ادعوا الرحمن أيما ما تدعوا فله الأسماء الحسنى (...) »</p>
---	---

This verse constitutes the ultimate argument to indicate that the Attribute *Al-Raḥmân* (الرحمن) applies only to God (لا يجوز استعماله لغير الله). Here, the Name *Al-Raḥmân* (الرحمن) is used as a referential value equivalent to the Name *Allâh* (الله), giving the name *Al-Raḥmân* (الرحمن) a status different from all the other Divine Attributes. In Arabic, outside of the Qurân, even the indefinite form of this word (without a definite article) is also used exclusively for God. This is also the case in English with regard to the Attribute (with the definite article) "The Origin", as the Prime and Absolute Principle, contrary to the epithet "merciful" for example, which can refer to anyone with this quality.

Lastly, it is worth pointing out that this term was not familiar to the Arabs who were contemporaries of the Prophet: *"And when they were told: 'Prostrate to The Origin (للرحمن)!' They said: 'And what is The Origin (الرحمن)? Should we prostrate to what you order us?' And it increased their dispersion"*<sup>2</sup>. With a closer look, the verse preceding the latter tells us that *Al-Raḥmân* Is at the origin of creation: *"The One Who Created the skies and the earth and what is between them in six days (time), then He Aimed Himself upon the culmination; The Origin (للرحمن)! So question by Him one well informed"*<sup>3</sup>

## ② *Al-Raḥîm* (الرحيم)

In the Qurân, the term *raḥîm* (رحيم) is generally used in a context of clemency, and incidentally, often also combined with the qualifier "gentle" (*ra'ûf*, رءوف).

<sup>1</sup> Chapter 17, verse 110.

<sup>2</sup> Chapter 25, verse 60.

<sup>3</sup> Chapter 25, verse 59.

We have seen that the word *Al-Raḥîm* (الرحيم) is also derived from *rahmah* (رحمة), "mercy", which is itself derived from *rahim* (رحم), "matrix", and that it stems from a form of derivation that gives the agent noun the notion of characterisation (التمييز) in relation to an exaggerated status or behaviour. This word combines the fact of arranging that of which one is at the origin, like the egg is "arranged" inside the matrix until it forms a living being, and the fact of being accommodating, clement, merciful, arranging; its equivalent in English is therefore more accurately "The Arranging". With the definite article, the term becomes specific to God. I shall stress here that "The Arranging," when applied to God, combines the fact of putting in proper order; disposing or setting out conformably to a plan or purpose and that of being accommodating, conciliating, merciful.

The Attribute *Al-Raḥîm* (الرحيم) therefore includes the notion of arrangement, mercy and clemency, like a mother has for the child that she carried in her matrix (*rahim*, رحم) for nine months.

Unlike the Attribute "The Origin" (*Al-Raḥmân*, الرحمان), it is possible to use the word "arranging" (*rahîm*, رحيم) as a qualifier that applies to man, without the definite article of course (ينطبق على البشر أيضا بدون ألف ولام التعريف).

This is the case in the verse 128 of chapter 9 where, for only once in the Qurân, the attribute "arranging" (*rahîm*, رحيم) does not designate God, but the Envoy:

<p><i>"Certainly there has already come to you an envoy from among yourselves; considerable for him what you suffered, caring about you; towards the assurers (believers), [he is] gentle, arranging (rahîm, رحيم)"</i></p>	<p>« لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم »</p>
---	--

The term *rahîm* is therefore used to qualify the Messenger with regard to believers, and it is clear that in this verse, the gentleness is combined with the arrangement.



God, The Origin, Is The Arranging by excellence, "***It Is He Who Forms you in the matrices*** (هو الذي يصوركم في الأرحام), ***how He Wills! There is no God but Him, The Considerable, The Judge***"<sup>1</sup>, He whose clemency shall not be sentimental and impulsive, He whose mercy is marked with order, arrangement, wisdom and science.

Thus emerges clearly the distinct and complementary meaning of God's Attributes in the *basmalah*: **God** (*Allâh*, الله), **The Origin** (*Al-Raḥmân*, الرحمن), **The Arranging** (*Al-Raḥîm*, الرحيم).

---

<sup>1</sup> Chapter 3, verse 6.

## THE ORIGIN (الرحمن)

### THE PRIMEXPLANATION, THE TA'WÎL (التأويل)

At the **beginning** of the Qurân, one reads in the **opening**: "*IN THE NAME OF GOD THE ORIGIN THE ARRANGING*"<sup>1</sup> (بسم الله الرحمن الرحيم).

The Qurân is composed of 114 chapters. Only the 55<sup>th</sup> is entitled with one of the terms of the **opening** (*the basmalah*, البسملة): "**THE ORIGIN**" (الرحمن).

The **beginning** of this chapter is: "*The Origin 1 Made Known (عَلَّمَ) the Qurân 2 Created the human 3 Made Known to him (عَلَّمَهُ) the explanation 4*"<sup>2</sup>

The **beginning** of the Revelation of the Qurân is: "*Read By The Name of Your Master, The One Who Created 1 Created the human from an adherence 2 Read, and Your Master Is The Most-Abundant 3 The One Who made Known (عَلَّمَ) by the calame 4 Made Known (عَلَّمَ) to the human what he knew not 5*"<sup>3</sup>

The **beginning** of the human: Âdam, mentioned for the first time in the Qurân as follows: "*And He made Known (عَلَّمَ) to Âdam the names, all of them. Then He Showed them to the angels (possessors), then He Said: 'Inform Me of the names of these, if you were credible!' 31*"<sup>4</sup>

---

<sup>1</sup> Cf. chapter *Linguistic analysis of the terms of the opening of the Qurân* (the basmalah, البسملة).

<sup>2</sup> Chapter 55, verses 1-4.

<sup>3</sup> Chapter 96, verses 1-5.

<sup>4</sup> Chapter 2, verse 31.

The **beginning**, the **first** preservation mentioned in the Qurân is: *"And when Moses said to his community: 'Indeed, God Commands you to slaughter a cow.' They said, 'Do you take us in mockery?' He said: 'I preserve myself by God from being among the ignorants' 67"*<sup>1</sup>

We can see that, since the origin, since the very **beginning**, and until the Day of the Resurrection<sup>2</sup>, the emphasis in the Qurân is put on teaching and the acquisition of knowledge, and science (العلم).

\* \* \*

*The Origin* is one of the Names of God. And it is clear that from the start, the importance of the **Name** (الاسم) is underlined:

- the Qurân **begins** with: *"IN THE NAME (بسم) OF GOD THE ORIGIN THE ARRANGING"*;
- the **first** revelation of the Qurân begins with: *"Read By The Name (باسم) of Your Master, The One Who Created"*<sup>3</sup>;
- it is pointed out in the **first** verse citing Âdam: *"And He made Known to Âdam the names (الأسماء), all of them. (...)"*<sup>4</sup>

Thus let us follow **the Name of God**.

The chapters of the Qurân, except one only, begin all by the same expression, the *basmalah*: *"IN THE NAME OF GOD THE ORIGIN THE ARRANGING."*

The exception is chapter 9, entitled "THE REVISION" (التوبة), where something new<sup>5</sup> appears: the *basmalah* is not found in the opening of chapter 9 (البسمة غير مرئية أول السورة).

---

<sup>1</sup> Chapter 2, verse 67.

<sup>2</sup> *"And those to whom knowledge and assurance (faith, belief) were Reported said: 'Assuredly you have already remained in the Writing (Book) of God to the Day of the Resurrection, so this is the Day of the Resurrection; but you did not know'"*, chapter 30, verse 56.

<sup>3</sup> Chapter 96, verse 1.

<sup>4</sup> Chapter 2, verse 31.

<sup>5</sup> Throughout this study, we will notice that, very often, the number 9 brings something new. In French: *"le 9 apporte du neuf"*

	113 chapters begin with a <i>basmalah</i>
↗	
114 chapters	
↘	
	the <i>basmalah</i> does not appear in the opening of chapter 9, "THE REVISION"

Chapter 9 begins directly with the verse 1 and is not preceded by a visible *basmalah*:

Chapter "THE REVISION"
9 <sup>th</sup> chapter of the vulgate, 113 <sup>th</sup> revealed
<b><i>"Exemption from God and His Envoy to those with whom you had made covenant among the associators <u>1</u>"</i></b>

Although this feature seems rather unusual, it has been retained over more than fourteen centuries, for it was not the result of negligence but the exact content of the Revelation<sup>1</sup>.

\* \* \*

On the other hand, the *basmalah* is never found elsewhere than at the opening of the chapters, except for once, in the verse 30 of the 27<sup>th</sup> chapter of the vulgate, entitled "THE ANTS" (النمل):

<b><i>"Certainly it is from Solomon, and certainly it is: 'In The Name of God The Origin The Arranging <u>30</u>'"</i></b>
--

The chapter containing this singular<sup>2</sup> *basmalah* is the 27<sup>th</sup> of the vulgate. The sum of the two digits composing this vulgate order number comes to 9 (2 + 7 = 9), which is the vulgate order number

<sup>1</sup> Tradition says that chapter 9 was revealed in the 9<sup>th</sup> year of Hijra (630-631).

<sup>2</sup> I shall refer later in this book to the *basmalah* cited in verse 30 of chapter 27 as the "singular *basmalah*" because it is special; it is distinguished from the other *basmalât* of the Qurân, all of which appear at the opening of the chapters, and so I will refer to them as the "opening *basmalât*."

of chapter "THE REVISION", the only one that does not open with this expression. 27 is also the product of 3 by 9 ( $27 = 3 \times 9$ ).

\* \* \*

Chapter 9 is distinguished by being the only one of all the Qurân which does not open with a visible *basmalah* (لا تفتتح ببسملة مرئية). And chapter 27 is the only one that contains a *basmalah* inside the text, in addition to its opening *basmalah* (بسملة داخل نص السورة).

Let us note, within the framework of this relation between 9 and 27, that the number 9 is the only one to be mentioned in chapter 27. It is mentioned 2 times<sup>1</sup>:

❶ The first time in verse 12:

*"And put your hand into your pocket: it comes out white, different from the stain, in nine (تسع) signs; to Pharaoh and his community, they were certainly a community [of] perverts' 12"*

❷ And the second time in verse 48:

*"And there were in the state nine (تسعة) related who corrupt in the land and do not reform 48"*

The two instances of "9" that appear in chapter 27 are each found in verses symmetrically positioned and equidistant from the singular *basmalah* (verse 30), one before the latter and the other after.

And it is at a 19-verse distance. Indeed, from verse 12 to verse 30, which contains the singular *basmalah*, there are 19 verses, as well as from verse 30 to verse 48.

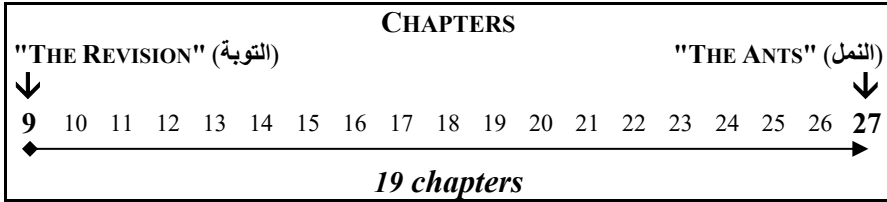
---

<sup>1</sup> Cf. Appendix 16, table *Whole numbers in the Qurân*.

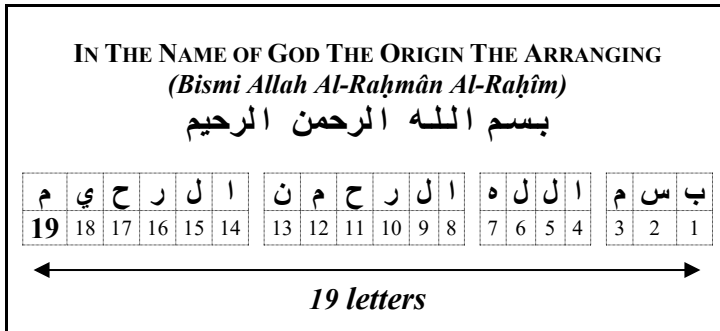
## Chapter 27, "THE ANTS" (النمل)

19 verses	VERSE 12	"And put your hand into your pocket: it comes out white, different from the stain, in nine (تسع) signs; to Pharaoh and his community, they were certainly a community [of] perverts' <u>12</u> "
	13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	
	VERSE 30	"Certainly it is from Solomon, and certainly it is: 'In The Name of God The Origin The Arranging <u>30</u> ' « إنه من سليمان و إنه بسم الله الرحمن الرحيم »
	31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47	
	VERSE 48	" And there were in the state nine (تسعة) related who corrupt in the land and do not reform <u>48</u> "

From chapter 9, where the *basmalah* does not appear, to chapter 27, where the singular *basmalah* appears, there are **19** chapters:



And the *basmalah* happens to be composed of **19** letters in Arabic.



The rule of our study consists in returning each time to the cause, to the **beginning**, to the **Origin** of all things. Thus in Arabic, searching for a word starts with searching for its root.

Let us recall that the oldest surviving manuscripts of the Qurân, dated to the second part of the seventh century, contain neither diacritics nor vowels<sup>1</sup>.

\* \* \*

Let us return to the **singular *basmalah*** in the verse **30** of chapter **27**, "THE ANTS" (النمل), the only *basmalah* of the Qurân that is not located in the opening of a chapter:

<sup>1</sup> Cf. chapter *Introduction to the Qurân*.

***"Certainly it is from Solomon, and certainly it is: 'In The Name of God The Origin The Arranging 30'"***

Although differing from the *basmalât*<sup>1</sup> that open 113 of the chapters of the Qurân, it appears in the narration of Solomon's story, where it opens a writing he addresses to the possessor (female) of *Saba'* (ملكة سبأ), and the writing starts with **"IN THE NAME OF GOD THE ORIGIN THE ARRANGING. 30"**

The story in which this *basmalah* is found relates the report of the culmination<sup>2</sup> of the possessor (female) of *Saba'* to Solomon. But with a closer look, is the *basmalah* not also the object of a report, from the beginning of chapter 9 to the verse 30 of chapter 27? Thus in this assumption, just as the report of the *basmalah* is made visible by a knowledge of the Writing, the report of the culmination of the possessor of *Saba'* is related by: ***"The one who has a knowledge of the writing (book) (علم من الكتاب) said: 'Me, I will bring it to you, before your fringe (eyelid) returns to you'; then, when he stared at it with him, he said: 'This is from the Favor of My Master to Test me: do I thank or denigrate? And whoever has thanked, then he certainly thanked for his ownself, and whoever has denigrated, then My Master Is surely Rich, Abundant' 40"***<sup>3</sup>

Let us recall here that a chapter, the 9<sup>th</sup>, is an exception: it is the only one that does not have a *basmalah* at its beginning. And similarly, the singular *basmalah* appears exceptionally once inside the 27<sup>th</sup> chapter. From one to the other, we count 19 chapters, and the *basmalah* contains 19 letters.

\* \* \*

---

<sup>1</sup> Plural of *basmalah*.

<sup>2</sup> What culminated for the female possessor of *Saba'* was the sun: illuminating and intensifying the world. As for the *basmalah*, it culminates the worlds, the Qurân and the Writing addressed by Solomon.

<sup>3</sup> Chapter 27, verse 40.



Let us return to the **first** revelation received by the Prophet Muhammad. It is positioned at the beginning of the chapter "THE ADHERENCE" (العلق), and constitutes its first five verses:

Chapter "THE ADHERENCE"

96<sup>th</sup> chapter of the vulgate, 1<sup>st</sup> chapter revealed

**"IN THE NAME OF GOD THE ORIGIN THE ARRANGING**

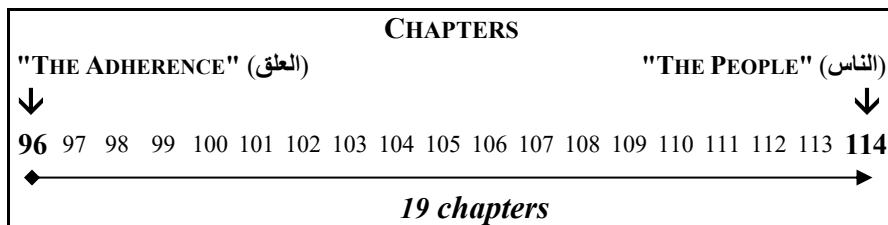
***Read By The Name of Your Master, The One Who Created 1 Created the human from an adherence 2 Read, and Your Master Is The Most-Abundant 3 The One Who made Known by the calame 4 Made Known to the human what he knew not 5 No! Certainly the human assuredly tyrannizes 6 That he saw it, he grew richer? 7 Certainly to Your Master is the Return 8 Did you see the one who restrains 9 A servant when he jointed<sup>1</sup> (prayed)? 10 Did you see if he was upon guidance? 11 Or if he ordered by premunition? 12 Did you see if he denied and turned away? 13 Did he not know? For God certainly Sees 14 But no! If he does not assuredly restrain himself, We will assuredly Drag him by the forelock 15 A lying, erroneous forelock 16 Then, let him invoke his caller 17 We will Invoke the brusque ones 18 But no! Do not obey him, and prostrate yourself, and come closer 19"***

---

<sup>1</sup> In the Arabic language, the word *al-ṣalâ* (الصلاة) refers to the middle of the back or the small of the back, or the area between the buttock and the tail (which is residual in certain species), or what is to the right and left of this tail. In horse-racing, the word *al-muṣallî* (المصلي), which has the same root, is used to refer to the runner-up whose head meets and follows closely behind the middle of the winner. Again, with the same root, the word *al-ṣalât* (الصلاة) means the action of articulating by jointing, of tightly assembling the following element, or event, to the middle of the other; in this way we accomplish prayer. It was by jointing that Abraham built the foundations of the Building of God; in Mecca, we joint around the Kaaba and between the Safâ and Marwah hills; and Muslims articulate addressed, bent over and bowed down: positioning, phase and phrase, one after the other, one stemming from the other. This is the prayer, which I translate as the **jointing**.

## THE ORIGIN (الرحمن)

The chapter "THE ADHERENCE" contains **19** verses. And from chapter "THE ADHERENCE" to the end of the Qurân, there are **19** chapters:



\* \* \*

Let us see where this series of **19** will lead us...

Let us consider all the numbers mentioned in the Qurân. There are exactly **30** different numbers:

ORDER OF APPEARANCE OF NUMERALS ACCORDING TO THE VULGATE									
7	40	12	1	1,000	3	10	4	100	3,000
5,000	2	8	6	30	70	20	200	2,000	11
9	5	300	80	50	100,000	99	60	50,000	<b>19</b>

ORDER OF APPEARANCE OF NUMERALS ACCORDING TO THE REVELATION									
<b>19</b>	10	1,000	3	6	1	99	30	40	70
12	2	9	8	7	11	100,000	4	5	300
50,000	50	100	20	200	2,000	3,000	5,000	80	60

The sum of those **30** numbers gives a multiple of **19**:

$  \begin{aligned}  &7 + 40 + 12 + 1 + 1,000 + 3 + 10 + 4 + 100 + 3,000 \\  &+ 5,000 + 2 + 8 + 6 + 30 + 70 + 20 + 200 + 2,000 + 11 \\  &+ 9 + 5 + 300 + 80 + 50 + 100,000 + 99 + 60 + 50,000 + 19 \\  &= \mathbf{162,146} \\  &= \mathbf{8,534 \times 19}  \end{aligned}  $
---

In the vulgate order, **19** is the **last** of the **30** different numbers to be cited. And in the revelation order, **19** is the **first** of the **30** different numbers to be cited. It is found in chapter **74**, "THE COVERED" (المدثر), in the verse 30:

**"On it<sup>1</sup> nineteen"**  
« عليها تسعة عشر »

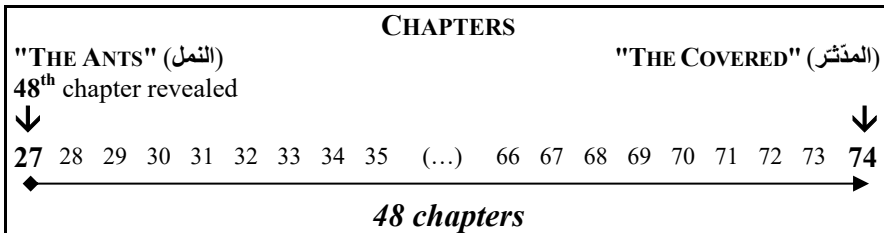
It is also in the verse 30 of chapter **27** that the singular *basmalah*, composed of **19** letters, is found.

**Chapter 27, verse 30 ⇔ singular *basmalah* (19 letters)**



**Chapter 74, verse 30 ⇔ citation of the number 19**

The chapter **27** is the **48<sup>th</sup>** revealed (في ترتيب التنزيل). And from chapter **27** to chapter **74**, there are precisely **48** chapters.



From the verse 30 of chapter 27 to the verse 30 of chapter 74, there are **2,337** verses. And **2,337** is a multiple of **19**:

$$2,337 = 123 \times 19$$

<sup>1</sup> "It" refers to *Saqar* (سقر), one of the names of hell cited just before in the chapter, in verse 27. The meaning of the verse is that the Fire is attributed to nineteen angels.

Moreover, when we place the vulgate order numbers of those two chapters, i.e. **27** and **74**, one under the other, we can read them, in that order, as well horizontally as vertically:

2	7	⇒	27
7	4	⇒	74
↓	↓		
27	74		

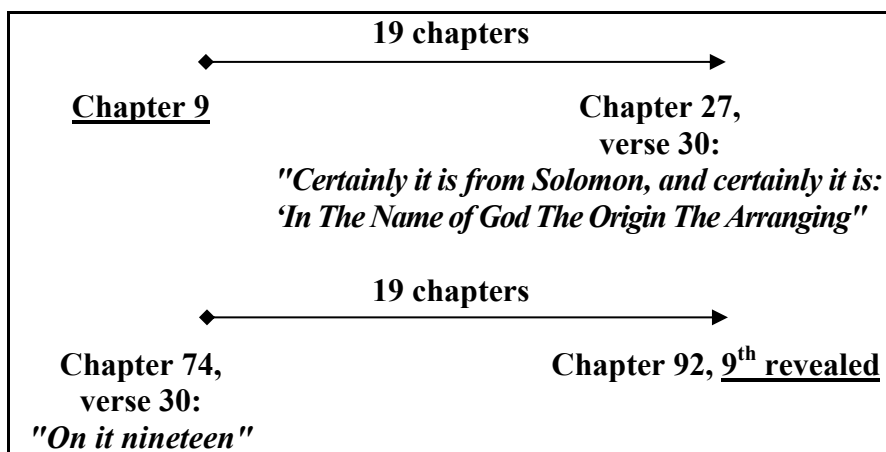
Against all odds, their juxtaposition gives a multiple of **19**:

$$2,774 = 146 \times 19$$

\* \* \*

We have seen that, from chapter **9**, the only one which does not start with a visible *basmalah*, to chapter **27**, whose verse **30** contains the singular *basmalah* of the Qurân, consisting of **19** letters, there are **19** chapters.

Similarly, from chapter **74**, where the number **19** is mentioned in the verse **30**, to the **9<sup>th</sup>** chapter revealed (the chapter **92** in the vulgate order), there are **19** chapters:



\* \* \*

The number **19** is only mentioned once in the Qurân, in the verse 30 of chapter 74, "THE COVERED" (الْمُدَّثِّر), in the context of a counting (*ʿidatuhum*, عِدَّتْهُمْ) which has a particular and precise function, described in the verse 31 of the same chapter.

*"On it nineteen 30 And We have not Made the companions of the fire except angels (possessors); and We have Made their counting (عِدَّتْهُمْ) only as a subversion for those who denigrated – in order that those to whom the writing (book) was Reported may arrive at certainty and those who assured (believed) may increase in assurance (faith, belief) and that those to whom the writing (book) was Reported and the assurers (believers) may not hesitate; and that those in whose hearts is a disease and the denigrators may say: 'What did God Mean by this example?' Thus, God Leads astray whom He Wills and Guides whom He Wills; and none Knows the Militants of Your Master except Him; and this is no other than a rememoration for the person 31"*

On the reading of the verses 30 and 31 of chapter 74, it is at first difficult to imagine how a counting might increase the rebellion of some whereas it enhances the faith of others. Unless this counting is a key, which would enable *"those to whom the writing (book) was Reported"*<sup>1</sup> (الَّذِينَ أُوتُوا الْكِتَابَ) to discover facts that have remained concealed up to now. This is exactly what I hope to elucidate in this study.

\* \* \*

The comparison of the way of drawing digits in the Arabic<sup>2</sup> script and the Latin<sup>3</sup> script, which is internationally used, highlights the fact that only two digits are spelled nearly in the same way, the **1** and the **9**:

<sup>1</sup> In chapter 74, verse 31.

<sup>2</sup> In fact, Indian.

<sup>3</sup> In fact, Arabic.

## THE ORIGIN (الرحمن)

0	1	2	3	4	5	6	7	8	9
.	١	٢	٣	٤	٥	٦	٧	٨	٩

The first characteristic to note about number **19** is that, in the decimal system unanimously adopted today, it is made up of the **first** and **last** non-zero digits<sup>1</sup>. Number **19** thus symbolises, in a certain way, the alpha and omega, or the **a** and **z** of this alphabet:

(0)	1	2	3	4	5	6	7	8	9
		↘							↙
					19				

The whole point of this observation lies in the fact that today, digits are in a way **the international alphabet** recognized by everyone. Nowadays, no matter which language one speaks, everyone can understand the language of numbers. At the time of the global village, the language of numbers is one that is common to the whole of humanity.

\* \* \*

To summarize, the number **19** is only cited once in the Qurân, in the verse **30** of chapter **74**. There is only one *basmalah*, expression of **19** letters, which does not open a chapter in the Qurân, the 9<sup>th</sup>, and it is singularly found in a verse **30**, chapter **27**. We have seen the numerical connections between the chapters **27** and **74**, where are found these **two** verses **30** connected to the **19**.

Let us notice that number "**thirty**" is only mentioned **twice** in the Qurân:

❶ First, in the verse **142** of chapter **7**, "THE CHAIRS" (الأعراف), 39<sup>th</sup> revealed:

---

<sup>1</sup> The decimal notation consists of 10 digits from 0 to 9. We see that digit 0 has a neutral role when used to the left of the number: thus, the number 09 is identical to number 9. The juxtaposition by the left of the digit 0 to any number does not change its value.

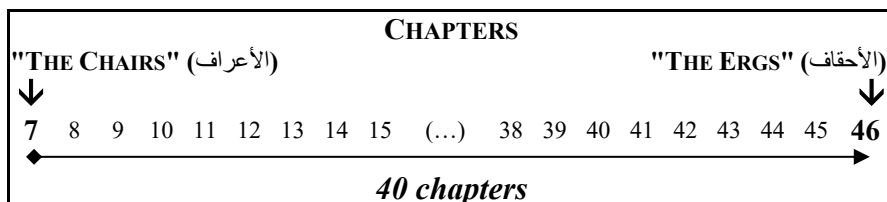
*"And We Promised Moses thirty (ثَلَاثِينَ) nights, and We Perfected them by ten, then was perfected the Chronographic of His Master to forty nights. And Moses said to his brother Aaron: 'Succeed me in my community and reform, and do not follow the path of the corrupters' 142"*

❷ And the second time in the verse **15** of chapter **46**, "THE ERGS" (الأحقاف), 66<sup>th</sup> revealed:

*"And We have Recommended to the human kindness to his begetters; his mother carried him constrained and delivered him constrained, and his carrying and his weaning: thirty (ثَلَاثُونَ) months (illustrations); until, when he came to his force and reached forty, he said: 'Master! Keep me to thank [for] Your Grace, wherewith You Gratified upon me and upon my begetters, and to work a reform that You Agree, and Reform for me in my offspring; certainly I revised to You and certainly I am of the pacified (Muslims)' 15"*

Let us notice first of all that the sum of **7** and **39**, which are the vulgate and revelation order numbers of the chapter "THE CHAIRS," where the number **"thirty"** is mentioned for the first time, equals **46**, which is the vulgate order number of the chapter "THE ERGS", where the **"thirty"** is mentioned for the second time ( $7 + 39 = 46$ ).

Let us notice then that, from chapter **7** to chapter **46**, there are **40** chapters:



Each of the two times the number **"thirty"** (ثَلَاثُونَ) is cited in the Qurân, the number **"forty"** (أربعين) is also mentioned. Moreover,

each time, it is cited 7 words further, like the chapter 7 (الأعراف) where the first "thirty" appears:

❶ in the verse 142 of chapter 7, the "thirty" is the 3<sup>rd</sup> word and the "forty" is the 10<sup>th</sup>:

*"And We Promised Moses thirty (ثلاثين) nights, and We Perfected them by ten, then was perfected the Chronographic of His Master to forty (أربعين) nights. And Moses said to his brother Aaron: 'Succeed me in my community and reform, and do not follow the path of the corrupters' 142"*

ووعدنا	موسى	thirty ثلاثين	ليلة	وأتممناها	بعشر	فتم
1	2	3	4	5	6	7
مىقت	ربه	forty أربعين	ليلة	وقال	موسى	لأخيه
8	9	10	11	12	13	14
هرون	أخلفني	في	قومي	وأصلح	ولا	تتبع
15	16	17	18	19	20	21
سبيل	المفسدين					
22	23					

❷ in the verse 15 of chapter 46, the "thirty" is the 12<sup>th</sup> word and the "forty" is the 19<sup>th</sup>:

*"And We have Recommended to the human kindness to his begetters; his mother carried him constrained and delivered him constrained, and his carrying and his weaning: thirty (ثلاثون) months (illustrations); until, when he came to his force and reached forty (أربعين), he said: 'Master! Keep me to thank [for] Your Grace, wherewith You Gratified upon me and upon my begetters, and to work a reform that You Agree, and Reform for me in my offspring; certainly I revised to You and certainly I am of the pacified (Muslims)' 15"*



ووصينا	الإنسن	بولديه	إحسنا	حملته	أمه	كرها
1	2	3	4	5	6	7
ووضعتة	كرها	وحمله	وفصله	<b>thirty</b> ثلثون	شهرها	حتى
8	9	10	11	<b>12</b>	13	14
إذا	بلغ	أشده	وبلغ	<b>forty</b> أربعين	سنة	قال
15	16	17	18	<b>19</b>	20	21
رب	أوزعني	أن	أشكر	نعمتك	التي	أنعمت
22	23	24	25	26	27	28
علي	وعلى	ولدي	وأن	أعمل	صلحا	ترضه
29	30	31	32	33	34	35
وأصلح	لي	في	ذريتي	إني	تبت	إليك
36	37	38	39	40	41	42
وإني	من	المسلمين				
43	44	45				

This can be summarized as follows:

	CHAPTER 7 (الأعراف) VERSE 142	CHAPTER 46 (الأحقاف) VERSE 15
<i>Citation of the number "thirty"</i>	3 <sup>rd</sup> word	12 <sup>th</sup> word
<i>Citation of the number "forty"</i>	10 <sup>th</sup> word	19 <sup>th</sup> word
	↓	↓
	10 - 3 = 7	19 - 12 = 7

Let us note that the digit sum of **30** and **40** equals 7 (3+0+4+0=7).

Such numerical adequacies bring to mind some of the verses of the Qurân, like this one: *"So that he knows that they have already forwarded the Sendings of Their Master; and He Surrounded by what is with them, and He Enumerated all things, numbered* (و أحصى كل شيء عددا) 28"<sup>1</sup>

\* \* \*

The second and last **"thirty"** mentioned in the Qurân, in chapter 46, appears in a verse 15, 15 which is half of 30. And this verse contains 15 words which are identically repeated in another verse of the Qurân. In other words, this passage of 15 words appears twice in the Qurân, and 2 times 15 makes 30 (2 x 15 = 30).

It is in the verse 19 of chapter 27, "THE ANTS" (النمل), that these identical 15 words appear for the second time:

*"So he smiled, laughing at her saying, and he said: 'Master! Keep me to thank [for] Your Grace, wherewith You Gratified upon me and upon my begetters, and to work a reform that You Agree; and make me Accede, by Your Arrangement, to Your Servants, the reformers' 19"*

Here are, in detail, these 15 words:

*"(...) he said: 'Master! Keep me to thank [for] Your Grace, wherewith You Gratified upon me and upon my begetters, and to work a reform that You Agree; (...)'"*

قال	رب	أوزعني	أن	أشكر	نعمتك	التي	أنعمت
1	2	3	4	5	6	7	8
علي	وعلى	ولدي	وأن	أعمل	صلحا	ترضه	
9	10	11	12	13	14	15	

<sup>1</sup> Chapter 72, verse 28.

In the verse where is found the second and last **"thirty"** of the Qurân, there is a set of **15** words that are identically repeated, in a verse **19**. These **15** words appear in chapter **46** (verse **15**) and in chapter **27** (verse **19**). And if we add up digit to digit these two vulgate order numbers, we get **19** ( $4 + 6 + 2 + 7 = 19$ ).

Let us note moreover that, in the revelation order, chapter **27** is the **48<sup>th</sup>** revealed and chapter **46**, the **66<sup>th</sup>**. From **48** to **66**, we count **19**:

CHAPTERS (in the revelation order)																		
<b>"THE ANTS" (النمل)</b> 27 <sup>th</sup> chapter of the vulgate ↓										<b>"THE ERGS" (الأحقاف)</b> 46 <sup>th</sup> chapter of the vulgate ↓								
<b>48</b>	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	<b>66</b>
◆																		▶
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	<b>19</b>

Let us remind here our starting point, namely the two verses **30** linked to the number **19**:

- the verse **30** of chapter **74** in which the number **"nineteen"** is only mentioned once in the Qurân;
- the verse **30** of chapter **27** in which appears the only singular *basmalah* of the Qurân, consisting of **19** letters.

Let us finally note that the *basmalah* of the verse **30** of chapter **27** starts the writing of Solomon to the female possessor of *Saba'*, and that the **15** words located in verse **19** of chapter **27** evoke Solomon's prayer.

\* \* \*

Let us return to *The Origin* (الرحمن) and the *Name* (الإسم).

It is necessary to separate the times where the Name of God *The Origin* appears in the *basmalât* from the times where it is mentioned independently of the *basmalât*. Cited **169** times in the entire Qurân, *The Origin* is mentioned **114** times in the *basmalât* and **55** times, excluding the *basmalât*.

114 times in the <i>basmalât</i> (في البسملات)
↗
169 citations of the Name <i>THE ORIGIN</i> (الرحمن)
↘
55 times outside the <i>basmalât</i> (دون البسملات)

55 is precisely the vulgate order of the chapter "THE ORIGIN" (الرحمن).

\* \* \*

The first numerical research which was made on the Qurân, before *Programmed Coincidence*<sup>1</sup>, related and focused on the number 19. And the title of the 19<sup>th</sup> chapter of the Qurân is "MARY" (مريم), Mary, in reference to the one who is universally known as the mother of Jesus (عيسى).

Of the 55 times the Attribute of God *The Origin* is cited in the Qurân, outside the *basmalât*, it is in the chapter 19 that it is the most often mentioned, 16 times in all. And, on the other hand, it is in this chapter that it is mentioned for the 19<sup>th</sup> time in the Qurân, still apart from the *basmalât*<sup>2</sup>.

\* \* \*

Chapter 19 is then entitled "MARY." The name *Mary* (مريم) is cited three times in this chapter.

❶ In the verse 16:

*"And remember in the writing (book) Mary (مريم); when she propelled herself from her familiars into an eastern (splendid) situation 16"*

<sup>1</sup> Farid Gabteni, *Le Hasard Programmé, le miracle scientifique du Qoran*, La V.I. (ed.), 1997; CIRS (ed.), 1998, 1999.

<sup>2</sup> Cf. Appendix 5, table *Citations of the Attribute of God "The Origin" (Al-Raḥmân, الرحمن) in the Qurân (excluding the opening basmalât)*.



And the **last** time, it is in chapter **66**, "THE TABOOIZATION" (التحریم), in the verse 12, and it is precisely as the "*daughter of <sup>ʿ</sup>Imrân*" (ابنت عمران), this for the only time in the Qurân:

*"And Mary daughter of <sup>ʿ</sup>Imrân (مريم ابنت عمران), the one who immunized her splay, so We Insufflated into her of Our Spirit; and she credited the Words of Her Master and His Writings (Books), and she was of the devoted 12"*

Let us note that, in the revelation order, there are **19** chapters from chapter "THE CONTINUITY OF <sup>ʿ</sup>IMRÂN" to chapter "THE TABOOIZATION":

CHAPTERS (revelation order)																		
"THE CONTINUITY OF <sup>ʿ</sup> IMRÂN" (آل عمران)										"THE TABOOIZATION" (التحریم)								
3 <sup>rd</sup> chapter of the vulgate										66 <sup>th</sup> chapter of the vulgate								
↓										↓								
89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107
◆										▶								
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19

\* \* \*

The name *Mary* (مريم), mentioned alone or in the expression *son of Mary* (ابن مريم), is found **34** times in all the Qurân. It is only cited once in a verse **34**, and it is precisely in chapter **19**, which bears her name:

*"That one is Jesus son of Mary (مريم), the Saying of the True, the one on which they tergiversate 34"*

As for Jesus<sup>1</sup>, his name is only mentioned once in chapter **19**, in this same verse **34**, in connection with his mother. It is, in this verse, the **19<sup>th</sup>** citation of the name *Jesus* (عيسى) since the beginning of the Qurân, and the **27<sup>th</sup>** citation of the name *Mary* (مريم), also since the beginning of the Qurân.

<sup>1</sup> Cf. Appendix 8, table *Citations of the name "Jesus" in the Qurân*.

The **first** citation of the name *Mary* in chapter **19**, verse 16, corresponds to the **25<sup>th</sup>** since the beginning of the Qurân. And **25** is the number of times the name of her son, *Jesus* (عيسى), is mentioned in the Qurân.

\* \* \*

Let us return once again to *The Origin* (الرحمن). Chapter **19** is thus the one where we count the most citations of the Name *The Origin*.

After chapter **19**, it is in chapter **43**, "THE ORNAMENT" (الزخرف), that the Name of God *The Origin* is the most often cited: **seven** times in all. And as well as the **19<sup>th</sup>** citation of *The Origin*, excluding the *basmalât*, is found in chapter **19**, the **43<sup>rd</sup>** citation of *The Origin*, still apart from the *basmalât*, is found in chapter **43**.

The name of God *The Origin* thus establishes a strong link between chapters **19**, "MARY" (مريم), and **43**, "THE ORNAMENT" (الزخرف).

In both cases, the attention is drawn to Jesus:

- the name of chapter **19** is that of his mother;
- in chapter **43**, in verse 61, it is said about him that he is "*a knowledge for the hour*"<sup>1</sup> (علم للساعة):

*"And certainly he is assuredly a knowledge for the hour (deploying), so do not tergiversate on it and follow, this is a straight route 61"*

Here are we returning to the science (العلم), to the knowledge, to the teaching.

\* \* \*

---

<sup>1</sup> According to the exegetes, this verse refers to Jesus, and/or the Qurân.

The title of chapter 43, "THE ORNAMENT" (الزخرف), also refers to the coming of the Hour. Thus we can read a metaphore in chapter 10, in the verse 24:

*"It is certain that the example of the life of the proximity [in this world] is like water that We Sent down from the sky, then mingled by it the vegetation of the earth, people and herds eat; until, when the earth took its ornament (زخرفها) and prettified, and its familiars supposed that certainly they have a mastery of it; Our Order Came to it, by night or by day, so We Formed it harvested as if it had not grown rich by the day before. In this way do We Detail the signs, for a community [of those] who reflect 24"*

The statement of this verse concerning the Earth and its ornament is reality today: whoever already took a plane by night will have seen the Earth sparkling of all its ornaments of light, which did not exist only one century ago. And nowadays more than ever, men think, more or less, they are able to control the Earth, especially with the unprecedented development of technologies. Let us note that it is in a verse 24, 24 like the vulgate order of the chapter "THE LIGHT" (النور).

In the verse 61 of chapter 43, it is question of Jesus son of Mary, and following "a straight route" (صراط مستقيم *ṣirāṭ<sup>um</sup> mustaqīm*):

*"And certainly he is assuredly a knowledge for the hour (deploying), so do not tergiversate on it and follow, this is a straight route (صراط مستقيم) 61"*

In all, the expression "straight route" (صراط مستقيم) appears three times in chapter 43, including two concerning Jesus, in the verse 61, but also in the verse 64:

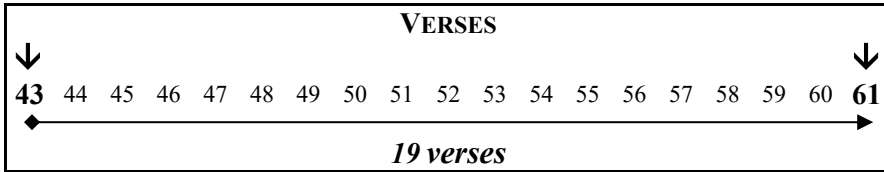
*"Certainly, God, Him, Is My Master and Your Master, so adore Him! This is a straight route' (صراط مستقيم) 64"*

Still in chapter 43, this expression is cited once again in verse 43:



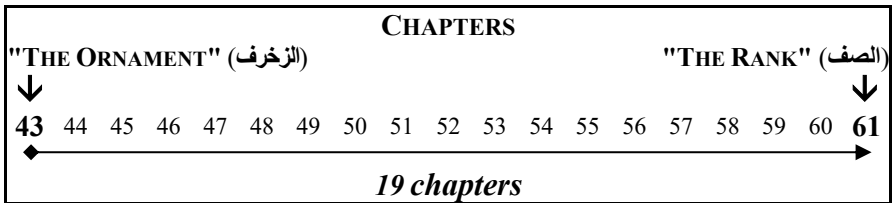
***"So armour yourself by what was Revealed to you; certainly you are on a straight route (صراط مستقيم) 43"***

From the first time this expression is used, in verse **43**, to the first time it is used for Jesus, in verse **61**, there are once again **19** verses.



\* \* \*

As well as for the verses, there are **19** chapters from chapter **43**, "THE ORNAMENT" (الزخرف), to chapter **61**, "THE RANK" (الصف):



In the chapter "THE RANK" (الصف), three Annunciators (Prophets) are cited, in the following rank:

- 1- **Moses** (موسى), in verse 5;
- 2- **Jesus** (عيسى), in verse 6;
- 3- **Ahmad** (أحمد) (Muhammad), in verse 6;
- 4- and **Jesus** (عيسى) again, in verse 14; mentioned here for the 25<sup>th</sup> and last time in the Qurân (vulgate order)<sup>1</sup>.

The Qurân was Revealed to the Prophet Muhammad. Let us note here that he is cited **five** times in the Qurân<sup>2</sup>. Four times, he is

<sup>1</sup> Cf. Appendix 8, table *Citations of the name "Jesus" in the Qurân*.

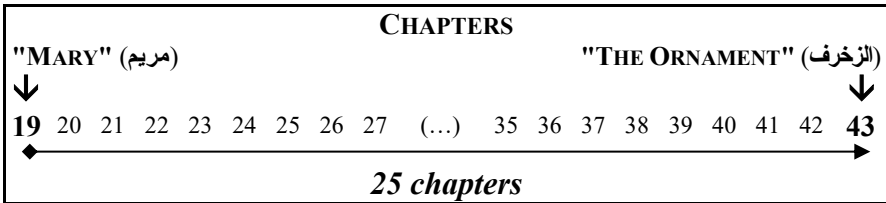
<sup>2</sup> Cf. Appendix 14, table *Citations of the name of the Prophet Muhammad in the Qurân*.

named *Muḥammad*<sup>1</sup> (محمد), which means "Praising", and the **fifth** time, it is **Jesus** who names him *Aḥmad* (أحمد), superlative form of the qualifier "praising" (Praising more): "(...) *and rejoicing by an envoy who comes after me; his name is Aḥmad*" (أحمد)' (...)"<sup>2</sup>

\* \* \*

"THE DISCERNING" (الفرقان) is the title of chapter **25**, which has the greatest number of times *The Origin* after chapters **19** and **43**: **5** times in all.

About the way the Name *The Origin* is divided up in the Qurân, let us notice that, from chapter **19** to chapter **43**, there are **25** chapters:



**25**, like the vulgate order number of chapter "THE DISCERNING" (الفرقان).

\* \* \*

*The Hour* (the Deploying, *al-sâ'ah*, الساعة) (with the definite article) as such in the Qurân indicates the capital event related to the Straightening, the Resurrection:

*"And that certainly the Hour (Deploying) is coming, no hesitation in it, and that certainly God Resurrects (يبعث) whomever in the graves 7"*<sup>3</sup>

<sup>1</sup> In chapter 3, verse 144; chapter 33, verse 40; chapter 47, verse 2; chapter 48, verse 29.

<sup>2</sup> Chapter 61, verse 6.

<sup>3</sup> Chapter 22, verse 7.

The word **hour** (*sâ'ah*, in Arabic: ساعة) is found **48** times in the Qurân, including **40** times to designate **the Hour** (*al-sâ'ah*, in Arabic: الساعة) by excellence: that related to the Straightening, the Resurrection<sup>1</sup>.

Only once in the Qurân, **the Hour** is explicitly associated with an Envoy; specifically, in the verse **61** of chapter **43**, where Jesus son of Mary is qualified as "a knowledge" relating to the Hour, linked to the Straightening, to the Resurrection.

***"And certainly he is assuredly a knowledge for the hour (لَعَلَّمُ لِلسَّاعَةِ), so do not tergiversate on it and follow, this is a straight route 61"***

Of the **40** citations of the Hour by excellence in the Qurân, this verse is indeed the only one which links the Hour to an Annunciator, Prophet and Envoy of God, by conferring to the latter a qualifier relating to the Hour: Jesus is a Science, a Knowledge, a Sign for the Hour, for the Resurrection.

\* \* \*

Similarly, while one finds **70** times in the Qurân<sup>2</sup> the expression **"the Day of the Straightening"** (Resurrection<sup>3</sup>), the latter is only cited once by conferring a specific role on an Annunciator (Prophet) or an Envoy of God. And once again it is about Jesus son of Mary, of whom it is said, in chapter 4, verse 159, that at the Day of the Straightening (Resurrection), he will be a witness:

<sup>1</sup> Cf. Appendix 10, table *Citations of the word "Hour" in the Qurân*.

<sup>2</sup> Cf. Appendix 11, table *Citations of the expression "the Day of the Straightening" (Resurrection) in the Qurân*.

<sup>3</sup> The expression *yawm al-qiyâmah* (يَوْمَ الْقِيَامَةِ), usually translated as "the Day of the Resurrection", literally means "the Day of the Straightening". We find in the Qurân several names qualifying this Day, including *yawm al-ba'ath* (يَوْمَ الْبَعْثِ) whose literal meaning is the Day of the Resurrection.

***"And there is none of the familiars of the writing that he will assuredly assure (believe) by him before his death and, the day of the straightening (resurrection, يوم القيامة), he will be witness on them 159"<sup>1</sup>***

This verse states that everyone, belonging to the *familiars of the writing* (أهل الكتب), will certainly believe by Jesus; or by, through, by means of this Knowledge for the Hour<sup>2</sup> that characterizes him. According to traditionalist commentators, the Quranic expression *the familiars of the writing* designates the Jews, the Christians and the Muslims<sup>3</sup>. But, Quranically, by extension, this also applies more broadly to anyone having access to the reading and the writing (book), therefore to science, knowledge. *"Those to whom the writing (book) was Reported (الذين أوتوا الكتب)"*<sup>4</sup> may be of *"those to whom knowledge was Reported (الذين أوتوا العلم)"*<sup>5</sup>.

The expression *"The Day of the Straightening"* (Resurrection) is therefore mentioned **70** times in the Qurân: **35** times before chapter **19**, and **35** times starting from chapter **19**.

The title of chapter **19**, **"MARY"** (مريم), refers to Jesus. And only two other titles of chapters, out of the 114, concern Jesus directly:

- that of chapter **3**, **"THE CONTINUITY OF <sup>2</sup>IMRÂN"** (آل عمران), because Mary is the daughter of <sup>2</sup>Imrân;
- and that of chapter **5**, **"THE TABLE"** (المائدة), because the Table refers to the miracle required by the apostles of Jesus, a Table Sent down from the sky.

<sup>1</sup> Chapter 4, verse 159.

<sup>2</sup> Chapter 43, verse 61.

<sup>3</sup> Muslims do not believe that Jesus died, crucified; they believe that God Saved him by Raising him to Him. For example: water that turns into steam and rises into the sky; from which it goes down again. *"(...) and they did not kill him and they did not crucify him; but it was equivocated for them (...)"*, chapter 4, verse 157.

<sup>4</sup> In chapter 74, verse 31.

<sup>5</sup> In chapter 17, verse 107.

*"When the debaters [apostles] said: 'O Jesus son of Mary! Can Your Master Send down on us a table from the sky?' He said: 'Protect yourselves from God; if you were assurers (believers)!' 112 They said: 'We want to eat from it and that our hearts be reassured and know that you were credible with us before, and be witnesses on it' 113 Jesus son of Mary said: 'God (Inspirer), Our Master! Make go down on us a table from the sky which is for us a recommencing (عيداً, *ʿidʿ*), for the first and the last of us, and a Sign from You; and Grant us, and You Are The Best of granters' 114 God Said: 'Certainly I will Send it down to you, then whoever of you denigrates afterwards, then certainly I Torment him, a torment of which I do not torment anyone among the worlds' 115"<sup>1</sup>*

And the juxtaposition of 3 and 5 gives 35.

\* \* \*

The expression *the Day of the Straightening* (يوم القيامة) is only found once in chapter 19, "MARY," and it is in verse 95. And the expression *the Hour* (*al-sâʿah*, الساعة) is only found once in chapter 19, "MARY," and it is in verse 75:

*"Say: 'Whoever was astray, then, that The Origin Extends for him an extension'; until, when they saw what is Promised to them, either the torment and or the hour (deploying), then they will know who is worse, situation, and weaker militant 75"*

75 like the vulgate order of the chapter "THE STRAIGHTENING."

And the last time we find the expression *the Day of the Straightening* (يوم القيامة) (Resurrection) in the Qurân, it is precisely in the chapter whose title is "THE STRAIGHTENING" (القيامة).

<sup>1</sup> Chapter 5, verses 112-115. These verses of the Qurân have a highly metaphorical resonance: do we not speak of table of study, contents, multiplication, logarithms, Pythagoras, architects, listening, operations, analytics, and so on?

From chapter 19, "MARY," to chapter 75, "THE STRAIGHTENING," the expression *the Day of the Straightening* (Resurrection) is mentioned 35 times, in 19 different chapters<sup>1</sup>:

- **35** is the multiple of **7** by **5**. And **75**, the vulgate order number of the chapter "THE STRAIGHTENING", is composed of a **7** and a **5**;
- **19** different chapters: **19** like the vulgate order number of chapter "MARY".

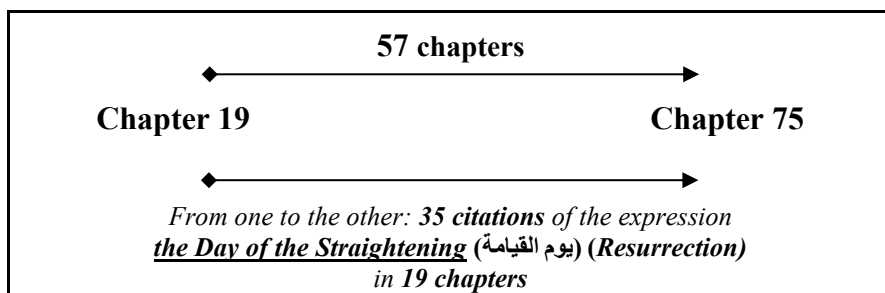
The chapter **19** is the **44<sup>th</sup>** of the revelation, and the chapter **75**, the **31<sup>st</sup>** of the revelation. The sum of these two revelation order numbers is **75** (**44 + 31 = 75**), which is once again the vulgate order number of the chapter "THE STRAIGHTENING".

TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER
MARY	19	44
THE STRAIGHTENING (القيامة)	75	31



$$44 + 31 = 75$$

In all, there are **57** chapters from chapter **19** to chapter **75**:



And **57** is the multiple of **19** by **3**:

**57 = 3 x 19**

<sup>1</sup> Cf. Appendix 11, table *Citations of the expression "the Day of the Straightening" (Resurrection) in the Qurân*.

19 chapters out of 57 contain 35 citations of the expression *"the Day of the Straightening"* (Resurrection). 57 is the reverse of 75; and 35 is 7 x 5 as well as 5 x 7.

Chapter 75 is the 31<sup>st</sup> of the revelation (في التنزيل). And the 31<sup>st</sup> chapter of the vulgate, "LUQMÂN" (لقمان), is the 57<sup>th</sup> of the revelation (في التنزيل):

TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER
THE STRAIGHTENING (القيامة)	75	31
LUQMÂN (لقمان)	31	57

The 57<sup>th</sup> chapter of the vulgate, "THE IRON" (الحديد), is the 94<sup>th</sup> of the revelation.

TITLE OF THE CHAPTER	VULGATE ORDER	REVELATION ORDER
THE IRON (الحديد)	57	94

94 is the sum of 19 and 75 ( $19 + 75 = 94$ ), respectively the vulgate order numbers of the chapters "MARY" (مريم) and "THE STRAIGHTENING" (القيامة). The 94<sup>th</sup> chapter of the vulgate is "THE DECORTICATION" (الشرح).

\* \* \*

Among all the verse numbers in which the name *Mary* (مريم) is mentioned in the Qurân, only one is repeated. It is the number 27, in the chapters 19 and 57:

❶ Chapter 19, "MARY" (مريم):

*"Then she came with him to her community, carrying him; they said: 'O Mary (مريم)! Assuredly before, you have come to a fabulous thing 27'"*

❷ And in chapter 57, "THE IRON" (الحديد):

*"Then We Sequenced on their remnants by Our Envoys; and We Sequenced by Jesus son of Mary (مريم) and We Gave him the Gospel (...) 27"*

Let us recall that 57, the vulgate order number of the chapter "THE IRON" (الحديد), is the multiple of 19 by 3:

- 19 is the vulgate order number of the chapter "MARY" (مريم);
- and 3 is the vulgate order number of the chapter "THE CONTINUITY OF ʿIMRÂN" (آل عمران). ʿImrân (عمران) refers to Mary, of whom she is said, in a hapax, to be his daughter<sup>1</sup>; he is cited 3 times in all in the Qurân<sup>2</sup>.

\* \* \*

The 57<sup>th</sup> chapter of the vulgate is entitled "THE IRON"<sup>3</sup> (الحديد). In the Qurân, the word "iron" (حديد) is related to the Straightening (القيامة) (Resurrection).

We read in chapter 50, "QÂF" (ق), in verse 22:

*"Assuredly you were already in a distraction of this, then We have Removed from you your cover, so your sight this day is iron (فبصرك اليوم حديد) 22"*

... and in chapter 17, "THE ROUTING" (الإسراء), 50<sup>th</sup> of the revelation (في التنزيل), in verse 50:

*"Say: 'Be stone or iron (حديدا) او حجارة 50"*

<sup>1</sup> In chapter 66, verse 12.

<sup>2</sup> In chapter 3, verse 33; chapter 3, verse 35; chapter 66, verse 12.

<sup>3</sup> There are 114 chapters in the Qurân. After the 57<sup>th</sup>, we numerically start the latter half of the Qurân, which happens to be the shortest.



In chapter 57, it is said in verse 25: "(...) *And We have Sent down the iron* (الحديد), *wherein is vigorous hardness* (بأس شديد) *and profits for the people (...) 25*"

The expression "*vigorous hardness*" (بأس شديد) is also used in the Qurân, in chapter 18, verse 2, as a warning: "*Raised, to warn of a vigorous hardness* (بأس شديد), *From Him, and rejoice the assurers (believers), those who work the reforms, that they shall surely have an excellent salary 2*"

It is said about the word *iron*, used as a common noun (*al-ḥadîd*: the iron), that it contains *a vigorous hardness*. The same word, *ḥadîd*, is used to describe the sight on the Day of the Resurrection, not as a common noun, iron, but as an adjective meaning "*iron/ferrous/steely*". The expression "*fabaṣaruka al-yawma ḥadîd*" therefore means "*so your sight this day is iron*". This is explained by the fact that, the Day of the Straightening (Resurrection), everything becomes clear and obvious.

It should be noticed here that the word *ḥâdd* (*sharp*), from the same root as *ḥadîd*, is most commonly used to describe the acute, sharp sight. Consequently, the choice of the word *ḥadîd* (iron) in the context of the resurrection strikes curiosity, since the translation from the Arabic "*fabaṣaruka al-yawma ḥadîd*" gives in English "*so your sight this day is iron*". Which hardness more vigorous than hell ("*enfer*" in French) can happen that day?

The Hour (Deploying) will deploy all the hidden Knowledge, it will be the distinction. The sight will be complete on the Day of the Straightening (Resurrection), which will also be the Day of the decortication of all things.

\* \* \*

We have seen that, from chapter 19 to chapter 75, there are 57 chapters, 19 of which contain the expression *the Day of the Straightening* (يوم القيامة) (Resurrection). This expression only appears once in chapter 19, in verse 95:

***"And each of them will come to Him, on the Day of the Straightening (Resurrection), singular (fard<sup>an</sup>, فردا) 95"***

It is accompanied here by the qualifier "*singular*," in Arabic: *fard<sup>an</sup>* (فردا). The meaning of the verse is that everyone, that Day, will present himself distinct, alone under the sight of God.

The word *singular* is used another time in chapter 19, in verse 80:

***"And We let him Inherit (narithuhu, نرثه) what he says, and he will come to Us singular (fard<sup>an</sup>, فردا) 80"***

From this verse to the end of chapter 19, there are 19 verses. 19, like the 19 chapters containing the expression *the Day of the Straightening* (Resurrection), from the chapter 19 (verse 95) to the chapter 75, which is entitled "THE STRAIGHTENING"; the verse 95 where the term *the Straightening* (Resurrection) is cited jointly with the word *singular*.

In fact, the word *singular* (fard<sup>an</sup>, فردا) is cited three times in the Qurân:

- twice in chapter 19, "MARY" (مريم), verses 80 and 95;
- and once in chapter 21, "THE ANNUNCIATORS" (الأنبياء), verse 89, in the words of an Annunciator (Prophet):

***"And Zechariah when he called His Master: 'Master! Do not leave me singular (fard<sup>an</sup>, فردا), and You Are The Best of inheritants (al-wâarithîn, الوارثين) ' 89"***

The third time the word *singular* (fard<sup>an</sup>, فردا) is used, it is in the words of Zechariah. And it is with Zechariah that begins chapter 19, where *singular* (fard<sup>an</sup>) is cited the two other times:

Chapter "MARY"

19<sup>th</sup> chapter of the vulgate, 44<sup>th</sup> revealed.

**"IN THE NAME OF GOD THE ORIGIN THE ARRANGING**

***K-H-Y-Σ-Ş 1 Rememoration of the Arrangement of Your Master, to His Servant Zechariah 2 When he called out His Master, a secret call 3 He said: 'Master! Certainly my bones have weakened, and my head has filled with white, and never have I been by your invocation, Master, miserable 4 And certainly I feared those rallying behind me, and my wife (individual) was barren, so Offer me, From You, an ally 5 Who inherits me (yarithunî, يرثني) and inherits (yarithu, يرث) the continuity of Jacob. And Form him, Master, approved' 6"***

Let us notice on the other hand that the first verse where is mentioned the word *fard*<sup>an1</sup> (فردا) starts with "*wa narithuhu, ونرثه*" ("And We let him Inherit"), while the last verse where is mentioned *fard*<sup>an2</sup> ends with a word from the same root, "*al-wârithîn, الورثين*" (the inheritants). Precisely, at the beginning of chapter 19, Zechariah prays to God to give him an heir.

The notion of heritage refers to the end of the times of ignorantism, such as for example:

❶ In chapter 19, "MARY" (مريم), in verse 40:

***"Certainly We, We Inherit (narithu, نرث) the earth and whoever thereon, and to Us they are brought back 40"***

❷ In chapter 21, "THE ANNUNCIATORS" (الأنبياء), in verse 105:

***"And assuredly before, We Inscribed in the volume, after the rememoration, that certainly the earth, inherit it (yarithuhâ, يرثها) My Servants, the reformers 105"***

<sup>1</sup> In chapter 19, verse 80.

<sup>2</sup> In chapter 21, verse 89.

③ Or in chapter 28, "THE NARRATION" (القصص), in verse 5:

*"And We [only] Want to Fulfill those who were weakened on earth and to Form them aheads (imâms) and to Form them the inheritants (al-wârithîn, الوارثين) 5"*

\* \* \*

The first time the word *singular* (*fard<sup>an</sup>*, فردا) is mentioned in the Qurân is in the verse 80 of chapter 19.

The 80<sup>th</sup> chapter of the vulgate is entitled "HE FROWNED," "*ʿAbassa*, عبس" in Arabic.

In the Qurân, the Day of the Straightening (Resurrection) is also described as *frowned<sup>1</sup>*: "*Certainly we fear from Our Master, a frowned (ʿabûss<sup>an</sup>, عبوسا) day, contracted 10<sup>2</sup>*"

Some have translated the title of chapter 80 by "Scowled," a word which, in the English language, is only used for the facial features when they are contracted by dissatisfaction. However in the Qurân, the word *ʿabassa* and its derivatives are not used only for the face. It is not possible for example to translate *yawm<sup>an</sup> ʿabûss<sup>an</sup>* (يَوْمًا عَبُوسًا) by "a scowled day" but rather by "*a frowned day*," that is "pleated, wrinkled, contracting"<sup>3</sup>. This notion of pleating is besides also related to the Day of the Resurrection, as underlined in the following verse: "*The day when We Fold the sky like the folding of registry for the scripture, as We made the first creation Appear, We Do it again; (...) 104<sup>4</sup>*". It should be noted here, in reference to this verse, that the notion of contraction of the Universe, like its extension, is no stranger to cosmology.

<sup>1</sup> The qualifier "frowned" is not only applied to the Hour or the Day of the Straightening (Resurrection), but also to the characteristics that signal or precede their advent.

<sup>2</sup> Chapter 76, verse 10.

<sup>3</sup> Possible allusion to the contraction of space-time. God Is Most-Knowing.

<sup>4</sup> Chapter 21, verse 104.

<sup>ʔ</sup>*abassa* (عبس) and its derivative <sup>ʔ</sup>*abûs* (عبوس) are therefore expressions of very strong discontent, of anger. This notion of anger related to the end of the times of ignorantism is also found in the Judaism and in Christianity.

In addition to being the title of chapter 80, the verb <sup>ʔ</sup>*abassa* is used twice in the Quranic text:

- ❶ The first time in the verse 22 of chapter 74 (المدثر):

*"Then he frowned (<sup>ʔ</sup>*abassa*, عبس) and tensed up (*bassara*, بصر) 22"*

- ❷ And the second time in the verse 1 of chapter 80 (عبس):

*"He frowned (<sup>ʔ</sup>*abassa*, عبس) and turned away 1 That came to him the blind man 2"*

When the term "*he frowned*" (<sup>ʔ</sup>*abassa*, عبس) is used in the verse 1 of chapter 80, it is in relation to a blind man (الأعمى). But the first "<sup>ʔ</sup>*abassa*" used in the Qurân is related to the sight, to the observation. Indeed, it is preceded by the following verse: "*Then he observed (*naẓara*, نظر) 21*"<sup>1</sup>

In the verse 22, two actions follow one from each other: "*Then he frowned* (<sup>ʔ</sup>*abassa*, عبس) and tensed up (*bassara*, بصر)," in Arabic: "*thumma <sup>ʔ</sup>abassa wa bassara*, ثم عبس و بصر". The Arabic word *bassara* (tensed up, بصر) is phonetically close to *baṣara* (بَصَرَ), which means "*he looked*". Sight (*baṣar*, بصر) is the word used in the verse 22 of chapter 50, as follows: "(...) your sight (*baṣaruka*, بصرك) today is iron 22"

\* \* \*

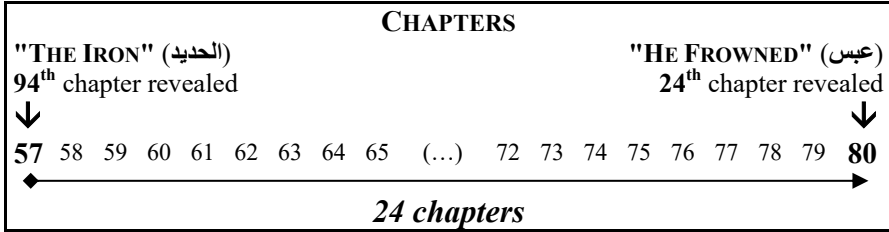
In the Qurân, **the iron** (*al-ḥadīd*, الحديد) and **he frowned** (<sup>ʔ</sup>*abassa*, عبس) are thus one like the other both related to the sight.

---

<sup>1</sup> Chapter 74, verse 21.

Otherwise, "THE IRON" and "HE FROWNED" are respectively the titles of the 57<sup>th</sup> and 80<sup>th</sup> chapters of the vulgate.

From one to the other, there are 24 chapters:



24 is the revelation order number (في التنزيل) of chapter 80, "HE FROWNED" (عيس), and the vulgate order number of chapter "THE LIGHT" (النور). And light allows to look, to see. Similarly, chapter 57 is the 94<sup>th</sup> of the revelation and, in the vulgate order, chapter 94 is "THE DECORTICATION" (الشرح).

Let us recall here that Jesus healed the blind men, by the Permission of God. But especially, one reads in the Gospel of John: *"Jesus said then: 'For judgment I have come into this world: so that those who do not see will see, and those who see will become blind'"*<sup>1</sup>.

\* \* \*

Let us return to chapter 9, "THE REVISION" (التوبة), and chapter 27, "THE ANTS" (النمل).

We know the link between these two chapters. Chapter 9 is an exception because the *basmalah* is not visible at its beginning, and chapter 27 is an exception by the singular *basmalah* contained in its verse 30:

*"Certainly it is from Solomon, and certainly it is: 'In The Name of God The Origin The Arranging 30'"*

<sup>1</sup> New Testament, John, 9:39.

The verse 30 of chapter 27 being highlighted by the singular *basmalah*, let us take a closer look at verse 30<sup>1</sup> of chapter 9:

*"And the Jews said: 'Uzair (عزير) is son of God' and the Nazarenes said: 'The Messiah (المسيح) is son of God'. That is their saying from their mouths, they imitate the saying of those who denigrated before, God has Combated them; from where do they dissert? 30"*

Each of these two verses 30 includes a first name: **Solomon** (سليمان) is cited in the verse 30 of chapter 27, and in the verse 30 of chapter 9, it is question of a **Uzair** (عزير). If no one ignores who is Solomon, it is not the same for Uzair, only cited once in the Qurân.

The Muslim tradition reports that Uzair (عزير العزيز) is an Annunciator (Prophet), who made the Jews rediscover the Torah after they lost and forgot it.

In Arabic, <sup>2</sup>*uzayr* (عزير) comes from *al-<sup>2</sup>azru* (العزر), which means "the support." Given that the Qurân attributes this name to the Jews, let us seek it in the TaNaKH<sup>2</sup>, or Hebrew Bible.

The name *Azur*<sup>3</sup> is found in the Bible<sup>4</sup>. In Hebrew, it is the abbreviation of *Azariah* and *Azariahu*, which means "Yah<sup>5</sup> supported, helped," a meaning that is found in the Arabic word *al-<sup>2</sup>azru*, from which comes the name <sup>2</sup>*uzayr*.

<sup>1</sup> In nine v.-counts out of eleven. Cf. chapter *Introduction to the Qurân*.

<sup>2</sup> Acronym of the three parts of the Hebrew Bible: the *Torah* (the Law), the *Nebiim* (the Prophets) and *Ketuvim* (the Writings).

<sup>3</sup> Bible, Jeremiah, 28:1; Ezekiel, 11:1; Nehemiah, 10:18.

<sup>4</sup> The Biblical references cited in this treaty come from the Hebrew Bible and the New Testament.

<sup>5</sup> Abbreviation of "Yahweh"; *The Eternal, The Living, God*.

<u>Arabic</u>	<i>Uzair</i> عزير	comes from	<i>al-ʿazru</i>	which means:	support, rescue
<u>Hebrew</u>	<i>Azur</i> עזור	comes from	'azaria 'azariahhu	which means:	supported, rescued by God

Let us note that the first Azariahhu mentioned in the Bible was at Solomon's service: *"So King Solomon ruled over all Israel - And these were his chief officials: Azariahhu, son of Zadok, the priest<sup>1</sup>."*

As for the oldest Azariah mentioned in the Bible, it is the grandson of Zerah, himself son of Judah and Tamar: *"These were the sons of Israel: Reuben, Simeon, Levi, Judah, (...) Er, Judah's firstborn, was wicked in the Lord's sight, so the Lord put him to death. Tamar, his daughter-in-law, bore him Perez and Zerah (...) The sons of Zerah: Zimri, Ethan, Heman, Calcol and Dara, five in all (...) The son of Ethan: Azariah ..."*<sup>2</sup>.

Zerah, born from Judah and Tamar, is mentioned in the genealogy of Jesus in the Gospel of Matthew, jointly with his twin brother Perez: *"Genealogy of Jesus Christ, the son of David, the son of Abraham - Abraham begat Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers - Judah begat Perez and Zerah of Tamar, Perez begat Esrom, Esrom begat Aram (...)"*<sup>3</sup>. The names Azariah, Azariahhu, Azur all come from Zerah, whose meaning is "supported."

In other words, the saying of the Jews reported in the verse 30 of chapter 9 in the Qurân, concerning Uzair, leads to what the Christians say about the Messiah, regarding his genealogy. And the statement of this genealogy in the Bible shows by itself the not divine but very human filiation of the Messiah, through Perez, brother of Zerah.

<sup>1</sup> Bible I. Kings, 4:1-2.

<sup>2</sup> Bible I. Chronicles, 2:1-8.

<sup>3</sup> New Testament, Matthew, 1:1-3.



The verse **30** of chapter **27**, in the Qurân, mentions Solomon, and the verse **30** of chapter **9** mentions Uzair, which leads to the genealogy of Jesus. This human nature of Jesus is confirmed by the latter in the verse **30** of chapter **19**: ***"He said: 'Certainly I am the Servant of God; He Reported to me the writing (book) and He Formed me annunciator (prophet)'"***.

It is appropriate to quote here this Quranic verse drawn from chapter 78, "THE ANNOUNCEMENT," verse 29: ***"And every thing We have Counted it, a writing (book) (وكل شيء أحصيناه كتباً) 29"***

## THE ARRANGING (الرحيم)

### THE PILGRIMAGE, THE ARGUMENTATION (AL-HAJJ, الحج)

We started with the Name of God *The Origin* (*Al-Raḥmân*, الرحمن), let us go on with *The Arranging* (*Al-Raḥîm*, الرحيم). In Arabic, the *basmalah* (البسملة) is made up of four words, the **last** of these words being *The Arranging* (*Al-Raḥîm*, الرحيم).

بسم الله الرحمن الرحيم			
الرَّحِيم	الرَّحْمَن	الله	بسم
<i>Al-Raḥîm</i>	<i>Al-Raḥmân</i>	<i>Allah</i>	<i>Bismi</i>
<b>The Arranging</b>	<b>The Origin</b>	<b>God</b>	<b>In The Name of</b>
<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

Let us notice that chapter 9, "THE REVISION" (التوبة), the only chapter that does not start with a visible *basmalah*, contains 9 citations of the **last** term of this one, *raḥîm* (رحيم)<sup>1</sup>. Moreover, in chapter 9, the 9<sup>th</sup> and **last** citation of the word *raḥîm* (arranging) refers to the Envoy of God. And it is here the only time in the Qurân that this term is not used as an attribute of God<sup>2</sup> (verse 128)<sup>3</sup>:

<sup>1</sup> Verses 5, 27, 91, 99, 102, 104, 117, 118 and 128.

<sup>2</sup> Cf. Appendix 2, *Hapax of the Basmalah*.

<sup>3</sup> Cf. Appendix 6, table *Citations of the Attribute "Arranging" (رحيم) in the Qurân*.

*"Certainly there has already come to you an envoy from among yourselves; considerable for him what you suffered, caring about you; towards the assurers (believers), [he is] gentle, arranging (rahîm, رحيم) 128"*

Thus in chapter 9, the **8 first** times the word *Rahîm* is used, it is as an Attribute of God. The 9<sup>th</sup> time is an exception, because *rahîm* qualifies then the Envoy of God.

In parallel, the **8 first** chapters of the Qurân begin with the *basmalah*. The 9<sup>th</sup> is an exception because the *basmalah* does not appear there. And, just as chapter 9 beginning without a visible *basmalah* is the only exception of the entire Qurân, the 9<sup>th</sup> citation of *rahîm* in chapter 9 is the only exception in the entire Qurân, because applied to the Envoy<sup>1</sup>.

According to some exegetes, the *basmalah* is not visible (غير مرئية) at the beginning of chapter 9, "THE REVISION" (التوبة), because of, among other things, the particularly offensive character of this chapter; it is thus not opened in a visible way by "*In The Name of God The Origin The Arranging*" (بسم الله الرحمن الرحيم). Personally, I think that the reason is much more grandiose.

But it is true that the chapter "THE REVISION" insists on repentance (التوبة) first of all, by its title and also understood that the 9<sup>th</sup> occurrence of the term *arranging* (رحيم) in this chapter does not designate God, but the Envoy, arranging with the believers, who are not free from any reproach<sup>2</sup>.

\* \* \*

<sup>1</sup> The 9 brings once again something new. Let us add that the human gestation period is 9 months, the 9<sup>th</sup> bringing something new, since it is the month of full term for pregnancies, of the arrival of the new-born from the matrix (*rahim*, رحم). The attribute *rahîm* is derived from the word *rahim* (matrix, رحم) (cf. chapter *Linguistic analysis of the terms of the opening of the Qurân* (the *basmalah*, (البسملة)). Just as God is to his creation, the Envoy to the believers, the mother is merciful, arranging to the child that she carried for 9 months.

<sup>2</sup> Among others, chapter 61, verses 2-3.

Only one other chapter contains interiorly 9 times the term **Arranging** (*raḥîm*, رَحِيم). It is chapter 26, "THE POETS" (الشّعراء), whose first citation of the word **Raḥîm**, after the opening *basmalah*, is found in verse 9. 9, like the vulgate order number of the first chapter where the word **Raḥîm** is cited 9 times. As for the 9<sup>th</sup> citation of this word in chapter 26, once again, it announces something new. Indeed, the first eight citations of the word **Raḥîm** are repeated in an identical expression:

*"And certainly Your Master Is, Assuredly, He, The Considerable, The Arranging"<sup>1</sup>*  
 « وإن ربك لهو العزيز الرحيم »

... whereas the 9<sup>th</sup> citation appears in a different expression (verse 217):

*"And mandate on The Considerable, The Arranging 217"*  
 « وتوكل على العزيز الرحيم »

The numbers of the verses where the word **raḥîm** is mentioned in chapters 9 and 26 are as follows:

NUMBERS OF THE VERSES CITING THE ARRANGING ( <i>AL-RAḤÎM</i> , الرّحيم)																	
CHAPTER 9 "THE REVISION"									CHAPTER 26 "THE POETS"								
5	27	91	99	102	104	117	118	128	9	68	104	122	140	159	175	191	217

The sum of all these verse numbers is **1,976**. **1,976** is a multiple of **19**:

$$\begin{aligned}
 &5 + 27 + 91 + 99 + 102 + 104 + 117 + 118 + 128 \\
 &+ 9 + 68 + 104 + 122 + 140 + 159 + 175 + 191 + 217 \\
 &= \mathbf{1,976 = 104 \times 19}
 \end{aligned}$$

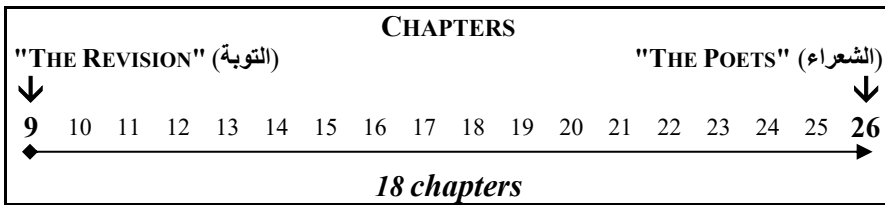
<sup>1</sup> Verses 9, 68, 104, 122, 140, 159, 175 and 191.

And we observe that **104**, the multiplier of **19** giving **1,976**, is the only number common to these two series of verse numbers. The number **104** of the first series appears in the **6<sup>th</sup>** position and the one of the second series appears in the **3<sup>rd</sup>** position, and **6 + 3 = 9**.

\* \* \*

We therefore find the word *rahîm* (رحيم) mentioned **9** times inside a chapter only twice, in chapter **9** and chapter **26**. This makes a total of **18** citations of the term *rahîm*, **19** with the term *Al-Rahîm* of the *basmalah* beginning chapter **26**.

And from chapter **9**, "THE REVISION" (التوبة), to chapter **26**, "THE POETS" (الشعراء), there are **18** chapters:



Chapter **18** is entitled "THE CRYPT" (الكهف). It takes its name from a related story therein, that of novices, companions who sought refuge in a crypt in order to escape from the oppression and injustice of their people. This story is **first** mentioned in verse **9<sup>1</sup>**, and ends in the verse **26<sup>2</sup>** of this chapter:

***"Or have you calculated that certainly the companions of the crypt and the decipherer were of Our Signs, astonishing? 9"***

It is in this same verse **9** that the word *crypt* (كهف) is used for the **first** time in the Qurân<sup>3</sup>. As for the **last** time, it is in the verse **25** of the same chapter **18**, whose **last** word is the number **9**:

<sup>1</sup> In the eleven v.-counts. Cf. chapter *Introduction to the Qurân*.

<sup>2</sup> In nine v.-counts out of eleven.

<sup>3</sup> Cf. Appendix 12, table *Citations of the word "crypt" (كهف) in the Qurân*.

"*And they remained in their crypt three hundred years, and were added nine (تسعا) ' 25*"

Like the word *rahîm*, the word *crypt* is then also related twice to the number 9<sup>1</sup>:

- in the verse 9 where it is mentioned for the first time;
- and in the verse 25, where it is mentioned for the last time, in relation to the number 9.

\* \* \*

It should be pointed out that the number 19 always appears in one set; for example, the *basmalah* (البسملة) constitutes a set of 19 letters. On the other hand, we have seen that the 18 always tends to appear in two sets of 9 (9 and 9); like, for example, the distribution of the occurrences of the name *Rahîm*, Arranging, last word of the *basmalah*, between chapters 9 and 26.

Similarly, the **first** and the **last** citation of the word *crypt* in the Qurân are located in chapter 18, "THE CRYPT," and are related to the number 9. That is two 9, and 18 is indeed the sum of 9 and 9.

The verse 9, where the word *crypt* (كهف) is mentioned for the **first** time, counts 10 words in Arabic, and verse 25, where it is mentioned for the **last** time and jointly to the digit *nine* (تسعا), counts 8 words in Arabic, that is for these two verses, a total of 18 words, like the vulgate order number of the chapter.

---

<sup>1</sup> In the same way, we can consider that the mother's matrix is a crypt for her child, since he stays there 9 months until his birth. This is confirmed when we observe that, in the Qurân, chapter "MARY," Jesus' mother, follows chapter "THE CRYPT."

❶ Chapter 18, verse 9:

*"Or have you calculated that certainly the companions of the crypt and the decipherer were of Our Signs, astonishing? 9"*

من	كانوا	و الرقيم	الكهف	أصحاب	أن	حسبت	أم
8	7	6	5	4	3	2	1
						عجبا	ء ايتنا
						10	9

❷ Chapter 18, verse 25:

*"And they remained in their crypt three hundred years, and were added nine (تسعا) '25"*

ولبثوا	في	كهفهم	ثلث	مائة	سنين	و ازدادوا	تسعا
1	2	3	4	5	6	7	8

We have left accompanied by the last term of the *basmalah*, *Raḥîm* (رحيم), which appears 9 times in 2 chapters, i.e. 18 times in all. We arrive at the *Crypt*, title of chapter 18, which is accompanied by *Raḥîm*/رقيم (*Decipherer*): *"Or have you calculated that certainly the companions of the crypt and the decipherer (al-kahf wa al-raḥîm/الكهف والرقيم) were of Our Signs, astonishing? 9"*

It is effectively in the cave of *Hirâ'* that Prophet Muhammad was ordered to read: *"Read By The Name of Your Master, The One Who Created (اقرأ باسم ربك الذي خلق)"*<sup>1</sup>

\* \* \*

The root of *raḥîm*, "decipherer," is *R-Q-M* (ر ق م); in its restrictive nominal form (without adding a prefix or a suffix); this root gives the word *raqm*, which means as well "number" as "digit." In the context of the Qurân, of the chapter **"THE CRYPT,"** of the verse

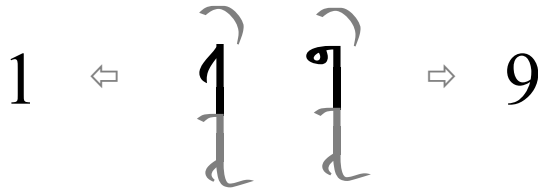
<sup>1</sup> Chapter 96, verse 1.

where the word *raqîm* appears, it means: "he, or that, that controls elucidation, clarification and explanation through deciphering," hence "**the Decipherer.**"

It is the study of the 9 *Rahîm* in chapter 9 and the 9 *Rahîm* in chapter 26 that led us to *Raqîm* in chapter 18. *Raqîm* differs from *Rahîm* only by a letter. Indeed, whereas *Rahîm* (رحيم) is written with a *hâ'* (ح), *Raqîm* (رقيم) is written with a *qâf* (ق):

Arranging	رحيم	<i>Rahîm</i>
Decipherer	رقيم	<i>Raqîm</i>

If we write these two words from top to bottom, the two letters by which they are different reveal graphically a **1** and a **9**, that is a **19** by assembling them. Let us recall that this verse 9, of chapter 18, begins with "Or have you calculated" (أَمْ حَسِبْتَ) and ends with "astonishing" (عَجَبًا).



This reading is even more evident when referring to several ancient manuscripts of the Qurân that include neither diacritical signs or vowels<sup>1</sup>.

Joined together, these two letters form **19**, but also and above all, the word *haq* (حق), which means **true**. "And you calculate them awake, and they are asleep, and We Turn them over (nuqallibuhum, نَقَلَبْهُمْ), that on the right and that on the left; and their dog (kalbuhum, كَلْبُهُمْ) stretching its two front legs to the obstructor. If you had come up on to them, you would assuredly have turned away from them by running away, and you would assuredly have been filled up

<sup>1</sup> Cf. chapter *Introduction to the Qurân*.



*with terror by them 18*<sup>1</sup>. The word **true** is only mentioned once in chapter 19<sup>2</sup>, verse 34, and it is in relation to Jesus:

*"That one is Jesus son of Mary, the Saying of the True, the one on which they tergiversate 34"*

It is to be reminded here that the name *Jesus* (عيسى) is only cited once in chapter 19, in this verse, and that it is its 19<sup>th</sup> citation since the beginning of the Qurân.

Let us note moreover that the word "true" (*haq*, حق) is mentioned in 57 chapters, the 18<sup>th</sup> being chapter 19, "MARY." And it is chapter 18, "THE CRYPT," that reveals the equation  $19 = \text{حق (true)}^3$ .

In the 57 chapters of the Qurân, out of the 114, where the word "true" (*haq*, حق) is cited, it appears only once in 15 chapters. The first of these 15 chapters is chapter 19. And the last of them is chapter 103, "THE EPOCH."

Let us observe that, by multiplying the vulgate order numbers of these two chapters,  $19 \times 103$ , we get **1,957**, a number which is obviously a multiple of 19 that is also the juxtaposition of two other multiples of 19, both highlighted by the word "true" (*haq*, حق):

- 57, like the 57 chapters of the Qurân where the word "true" (*haq*, حق) appears;
- 19, like the vulgate order number of the first of the 15 chapters where the word "true" (*haq*, حق) is mentioned only once.

$$19 \times 103 = 1,957$$

***"Then That for you Is God, Your Master, The True; so what else after the True? Only misguidance! So, from where are you varying?"***<sup>4</sup>

<sup>1</sup> Chapter 18.

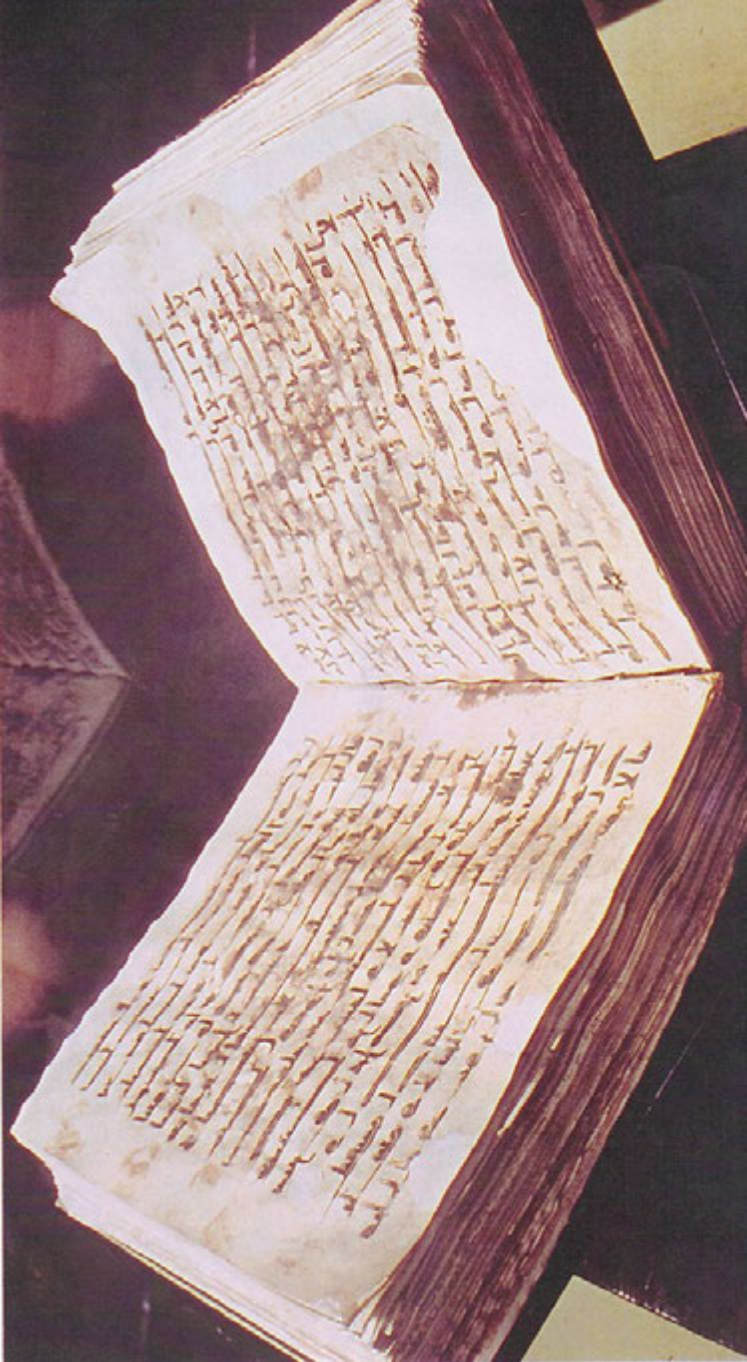
<sup>2</sup> Out of 244 citations distributed in 228 verses of 57 chapters in the Qurân ( $228 = 57 \times 4$ ). Cf. Appendix 13, table *Citations of the word "true" (haq, حق) in the Qurân*.

<sup>3</sup> This remarkable equation is completely established in volume 2, *Programmed Coincidence*, chapter *The letter codes of the Qurân*.

<sup>4</sup> Chapter 10, verse 32.

## THE ARRANGING (الرحيم)

Photo SIPA-Press



Copy of the codex of the Qur'ân displayed at the Topkapi Museum (Istanbul)  
Handwritten in evolved Kufic script, which allows to estimate a datation at the end of the eighth century.

The expression *"the Decipherer"* (*al-raqîm*, الرقيم) is a hapax, since it is used only once in the Qurân, in verse 9 of chapter 18. We have seen that the word *raqîm* (رقيم) comes from *raqm* (رقم), which means "digit." However, out of the entire Qurân, it is in a verse of chapter 18, verse 22, that are gathered together the most different numbers, cardinal and ordinal:

*"They will say: 'Three, their fourth is their dog' and they say: 'Five, their sixth is their dog', guessing at the occult, and they say: 'Seven, and their eighth is their dog'; say: 'My Master Knows best their counting'; none knows them except a few; so do not tergiversate on them except with an obvious tergiversation, and do not enquire about them from anyone 22"*

The sum of the cardinal numbers on the one hand and the ordinal numbers on the other, mentioned from verse 9 to verse 25 of chapter 18, i.e. from the **first** to the **last** citation of the word *crypt* in the Qurân, gives the following results:

Verses citing numbers,  
from verses 9 to 25 in chapter 18

VERSES	NUMBERS CITED
<i>"They will say: 'Three, their fourth is their dog' and they say: 'Five, their sixth is their dog', guessing at the occult, and they say: 'Seven, and their eighth is their dog' (...) 22"</i>	3; 4 <sup>th</sup> 5; 6 <sup>th</sup> 7; 8 <sup>th</sup>
<i>"'And they remained in their crypt three hundred years, and were added nine' 25"</i>	300; 9

The addition of the cardinal numbers gives **324**, the multiple of **18** by **18**:

$$\begin{aligned}
 &3 + 5 + 7 + 300 + 9 \\
 &= 324 \\
 &= 18 \times 18
 \end{aligned}$$

These two **18** are remarkable because we have taken into account the numbers from the **first** to the **last** time the word *crypt* is mentioned. And we have been led to chapter **18**, "THE CRYPT," and to these results by the two sets of **9** citations of *Rahîm* in chapters 9 and 26. Their sum gives **18**, and there are **18** chapters from chapter 9 to chapter 26.

Furthermore, the addition of the ordinal digits gives **18**:

$$4 + 6 + 8 = 18$$

To conclude, let us recall here that the **first** time the word *crypt* is mentioned, it is in the verse **9**, and the **last** time, it is with the digit **9** (in the verse 25).

\* \* \*

We also find, in the verse **22** of chapter 18, the expression "*their counting*" (*ʿidatuhum*, عدتهم). This expression, where "their" (هم) refers to a masculine (namely "the counting of them"), is found only twice in the Qurân: in this verse and the verse 31 of chapter 74, "THE COVERED" (المدثر). And we have seen that, in the latter, the **counting** is a subversion (فتنة) for the denigrators and a strengthening for the believers.

The connection between the Hour, the Straightening, the Resurrection and the counting is confirmed again by the fact that, in the Qurân, the Day of the Straightening (*yawm al-qiyâmah*), also indicated as the Day of the Resurrection (*yawm al-baʿth*), is even called *the Day of Calculation* (*yawm al-ḥissâb*, يوم الحساب): "*And they said: 'Our Master! Hasten for us our case before the Day of Calculation'*" (الحساب) **16**"<sup>1</sup>

The discussion referred to in verse **22** of chapter 18 deals with a counting which gives place to several assumptions. Each one of

<sup>1</sup> Chapter 38, verse 16.

them has a cardinal number (**three, five, seven**) and an ordinal number (**fourth, sixth, eighth**).

The ordinal numbers always indicate the same thing, namely *"their dog"* (*kalbuhum*, كلبهم):

- 1- *"(...) three, their fourth is their dog";*
- 2- *"(...) five, their sixth is their dog (...);"*
- 3- *"(...) seven, and their eighth is their dog (...)"*

We have seen above that the sum of the three ordinal numbers associated to *"their dog"* gives **18**. And at the verse **18** of chapter **18**, we find the expression *"their dog"*, for the first time in the chapter: *"And you calculate them awake, and they are asleep, and We Turn them over (nuqallibuhum, نَقْلِبُهُمْ), that on the right and that on the left; and their dog (kalbuhum, كلبهم) stretching its two front legs to the obstructor. If you had come up on to them, you would assuredly have turned away from them by running away, and you would assuredly have been filled up with terror by them 18"*

In this verse **18** is located the heart of the Qurân, in other words the median place of the Qurân, in the sense that there is the same number of letters before and afterwards<sup>1</sup>. Let us notice here that *kalbuhum*, كلبهم (their dog) is different from the word *qalbuhum*, قلوبهم, which means "their heart," by only one letter. We will see that the first word could indeed be an encryption of the second.

\* \* \*

The word "heart" (قلب) is found for the first time in chapter 18, in the verse **14**: *"And We Tied up their hearts (rabaṭnâ ʿalâ qulûbihim, رَبَطْنَا عَلَى قُلُوبِهِمْ) when they stood up, then they said: 'Our Master Is The Master of the skies and the earth (...) 14'"*

In this verse, *"their hearts"* (*qulûbihim*, قُلُوبِهِمْ) is in the plural. Meanwhile the described action leads to tie by Faith several hearts together (*rabaṭnâ ʿalâ qulûbihim*, رَبَطْنَا عَلَى قُلُوبِهِمْ), in other words to

<sup>1</sup> Jacques Berque, *Le Coran. Essai de traduction de l'arabe annoté et suivi d'une étude exégétique*, ed. Sindbad, Paris, 1990; revised in 1995, ed. Albin Michel.

tie together the hearts to address in one single voice. From "**their hearts**" in the plural (قلوبهم), we then get to "**their heart**" in the singular (قلبه). Let us note that the word "**hearts**" (قلوب) appears in the verse **14** of chapter 18 with the possessive adjective "**their**" (هم) which is marked by a suffix, the same as for "**their dog**" (كلبهم), in verses 18 and 22:

<b>Their hearts</b>	<i>qulûbihim</i>	قلوبهم	<b>Verse 14</b>
<b>Their heart</b>	<i>qalbuhum</i>	قلبه	
<b>Their dog</b>	<i>kalbuhum</i>	كلبهم	<b>Verses 18 and 22</b>

Between verses **14** and **22**, the heart (the middle) is again verse **18**. **18** is indeed the 5<sup>th</sup> number when counting from **14**, as when counting back from **22**:

<b>14</b>	15	16	17	<b>18</b>	19	20	21	<b>22</b>
◆				◀▶				◆
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>4</i>	<i>3</i>	<i>2</i>	<i>1</i>

Let us note that from **14** to **22**, there are **9** (verses):

<b>14</b>	15	16	17	18	19	20	21	<b>22</b>
◆								▶
<i>9 verses</i>								

... and let us recall that the word *crypt* (كهف) is mentioned for the first time in the Qurân in the verse **9** of chapter 18 and for the last time, jointly with the number *nine* (تسعا), in the verse 25 of the same chapter.

Let us note on the other hand that in the verse **18** of chapter 18, we find the word *nuqallibuhum*/نقلبهم (We Turned them over), derived from the same root as *qalbuhum*/قلبه (their heart), and also phonetically close to *kalbuhum*/كلبهم (their dog). It is very exactly said in this verse: "(...) ***And We Turn them over (nuqallibuhum, نقلبهم), that on the right and that on the left (...) 18***"

Likewise, at the level of the verse **18** of chapter **18**, there is the same number of letters, both on the right and on the left since it is the heart, in the middle of the Qurân. This reminds us of another verse of the Qurân, in which we find associated the words *hearts* and *turn over*: *"Men whom neither trading nor sale (purchase) can distract from the Rememoration of God, nor from addressing the jointing (prayer), and nor from bringing back the epuratory<sup>1</sup> (al-zakât, sacred tax). They fear a day when hearts and sights are turned over (تتقلب فيه القلوب و الابصار) 37"*<sup>2</sup>

\* \* \*

We have observed that the numbers contained in the verse **22** of chapter 18 are mentioned **two by two**, namely a cardinal number related to an ordinal number:

<i>"They will say:</i>	<i>'Three,</i>	<i>their</i>	<i>fourth</i>	<i>is their dog'</i>
<i>and they say:</i>	<i>'Five,</i>	<i>their</i>	<i>sixth</i>	<i>is their dog' (...)</i>
<i>and they say:</i>	<i>'Seven,</i>	<i>and their</i>	<i>eighth</i>	<i>is their dog' (...)"</i>

**22** is the juxtaposition of two "2." We notice that, while juxtaposing **2** by **2** those figures, the cardinal number with the ordinal number, we obtain the numbers **34**, **56** and **78**. Yet, the difference between **34** and **56** is **22**, just like the difference between **56** and **78**<sup>3</sup>:

<sup>1</sup> In the Arabic language, the word *al-zakât* (الزكاة) designates everything that is developing and is used to purify the being or the thing, in this case, the duty to return a part of any asset acquired to the beneficiaries and those who need it. It is the sacred tax that I translate as **the epuratory**.

<sup>2</sup> Chapter 24, verse 37.

<sup>3</sup> Result logically stemming from the arithmetic series formed by the digits 3, 4, 5, 6, 7, 8. In Arabic, one says and writes the unit before ten: for example, the juxtaposition of numbers 3 and 4 is thus read 43 and not 34, as it is the case in English. That being so, as the numbers enumerated in this verse are increasing, the result obtained is the same either one reads 43, 65 and 87 or 34, 56 and 78.

78 - 56	<b><u>and</u></b>	56 - 34
↓		↓
= 22		= 22

22, like the number of the verse in question here. The three statements mentioned in the verse 22 of chapter 18 thus arithmetically bring back to number 22.

\* \* \*

***"They will say: 'Three, their fourth is their dog' and they say: 'Five, their sixth is their dog', guessing at the occult, and they say: 'Seven, and their eighth is their dog'; say: 'My Master Knows best their counting'; none knows them except a few; so do not tergiversate on them except with an obvious tergiversation, and do not enquire about them from anyone 22"***<sup>1</sup>

The three assumptions contained in the verse 22 of chapter 18 refer to a debate where participation is discouraged other than through the use of an obvious tergiversation: "(...) ***so do not tergiversate on them except with an obvious tergiversation, (...)***". This verse is understood very differently by certain exegetes who make the following comments: "*do not discuss this subject except with bright argument (obvious)*". I consider the first understanding to be more appropriate because the Arabic word used in this verse, and translated here as "tergiversation", is *mirâ* (مراء), which means "hesitant discussion without a probing argumentation", and not the word *hadjj* which includes the sense of "argumented discussion, with argumentation".

The point here is not to settle the debate, even with bright and obvious arguments: "(...) ***and do not enquire about them from anyone***". The three assumptions are to be taken into account; it concerns here a mathematical counting of the whole. Verse 22 of chapter 18 is metaphorical; the proof is that it is not presented as a

<sup>1</sup> Chapter 18, verse 22.



riddle to be solved, far more, it does not position itself between different assumptions. The underlying goal of the counting mentioned in this verse is the perfectly designed structure of the Qurân.

We can consider that, in the story of the novices, companions of the Crypt, those represent the verses of the Qurân, with the linguistic and mathematical structures which characterize them. The Crypt itself symbolises the Qurân as a whole, which is to be decrypted, deciphered; the treasure to be counted: "(...) *'My Master Is Most-Knowing of their counting'; none knows them except a few (...)*"<sup>1</sup>

22, the number of the verse being studied here, is also the vulgate order number of chapter "*AL-HAJJ*" (الحج), "*THE PILGRIMAGE*" in English. Etymologically, the **first** meaning of the word *hajj* (حج) is "argumentation," meaning a sequence of arguments tending to a given conclusion. Analogously, this word is also used in the sense of "destination," namely for what a person or a thing is made and, by extension, the place we go to, hence the meaning of "pilgrimage" too. These two meanings of the word *hajj* both have in common that they suppose an action with a final purpose<sup>2</sup>.

\* \* \*

Let us return to the heart. We have seen that verse 18 of chapter 18 is found in the heart of the Qurân and placed in a central position between the verses 14 and 22<sup>3</sup>. What is arithmetically true for the numbers of the verses is also true for the numbers of the chapters.

---

<sup>1</sup> Chapter 18, verse 22.

<sup>2</sup> Depending on the context of the verse, I translated this word with one and/or the other term.

<sup>3</sup> 14 = number of the verse where one finds "*And We Tied up their hearts*" (قلوبهم, *qulûbihim*),

18 = number of the verse with the first occurrence of "*their dog*" (*kalbuhum*, *كلبهم*),

22 = number of the verse where "*their dog*" (*kalbuhum*, *كلبهم*) is cited three times as well as the last time.

Chapter 14 is entitled "ABRAHAM" (إبراهيم). Chapter 22 is entitled "THE PILGRIMAGE" (الحجّ, *al-ḥajj*). And it happens that the *ḥajj*, 5<sup>th</sup> characteristic of Islām, is initially related to Abraham.

Here we are once again at the origin, at the **beginning**, of the name of Muslim in this case. In the Qurân, Abraham is designated as the Muslims' father, the one who gave them their name: "(...) *the inclination of your father Abraham, it is he who named you 'pacified (Muslims)' before (...)*"<sup>1</sup>

On the other hand it is him who was asked to call people to *ḥajj* (pilgrimage): "*And when We Prepared for Abraham the situation of the building: 'Certainly do not associate with Me a thing; and purify My Building for those who gravitate around, and those who address and the bowed prostrated ones. 26 And proclaim to the people by the pilgrimage (the argumentation, الحجّ), they will come to you pedestrians, and on any refined, they will come from any deep ravine' 27*"<sup>2</sup>

\* \* \*

On both sides of chapter 18, "THE CRYPT" (الكهف), chapter 14, "ABRAHAM" (إبراهيم), like chapter 22, "THE PILGRIMAGE" (الحجّ), refer both to Abraham. However there is a common point between the story of the novices, companions of the Crypt, and that of Abraham, such as they are related to us in the Qurân.

This common point is the Resurrection. It is known indeed about the novices, companions of the Crypt: "*And in this way We Raised them up so that they might question one another (...)*"<sup>3</sup>, "*And thus We Caused them to be found, so that they know that certainly the Promise of God is true, and that certainly no hesitation in the hour (deploying)*"<sup>4</sup>

---

<sup>1</sup> Chapter 22, verse 78.

<sup>2</sup> Chapter 22, verses 26-27.

<sup>3</sup> Chapter 18, verse 19.

<sup>4</sup> Chapter 18, verse 21.

And the Qurân recounts that Abraham asked God to show him how He resurrects the dead: *"And when Abraham said: 'Master! Show me how (kayfa, كيف) You Give life to the dead', He Said: 'Eh, did you not assure (not believe)?' He said: 'Yes! But to appease my heart (qalbî, قلبي)'; He Said: 'Take four of the volatile, and configure them to you, then form on each mountain (jabel, جبل)<sup>1</sup> of them a portion, then invoke them! They will come to you, deployment (يأتينك سعيًا); and know that God Is certainly Considerable, Judge' 260"*<sup>2</sup>

When Abraham asks the question to know how God Vivifies the dead, it is the interrogative form *kayfa?* / كيف ؟ (how?) which is used, whose phonetics reminds *kahf* / كهف, which means "crypt."

By formulating this request, Abraham had in heart to understand the resurrection process, to penetrate the mechanism of the phenomenon, and not that its reality be proven to him, about which he had no doubt at all. Indeed, to the question: *"Eh, did you not assure (not believe)?"*, he answers: *"Yes! But to appease my heart (qalbî, قلبي)." Let us notice that the word heart (قلب)<sup>3</sup> is found here again.*

At Abraham's request: *"Master! Show me how You Give Life to the dead"*, it is answered: *"Take four of the volatile, and configure them (صرهن) to you"*. The answer which was made to him is to configure four elements to him. Abraham takes thus *"four (أربعة) of the volatile"* and becomes then their **fifth**, in other words he becomes **the heart (al-qalb, القلب)** thereof. Likewise, God Tied the hearts of the novices, companions of the Crypt, when they addressed themselves: *"And We Tied up (ربطنا) their hearts when they stood up (...)"*<sup>4</sup>

<sup>1</sup> In Arabic, the word *jabel* (جبل) means "mountain" as well as "body".

<sup>2</sup> Chapter 2, verse 260.

<sup>3</sup> It is worth recalling here the verse 28 of chapter 13: *"Those who assured (believed), and their hearts are appeased by the Rememoration of God. Is it not by God's Rememoration that hearts are appeased?"*

<sup>4</sup> Chapter 18, verse 14.

Note that the answer given to Abraham seems illustrated by the vulgate order number of chapter "ABRAHAM." 14 is the juxtaposition of a 1 and a 4: 1, like Abraham, to whom must be configured 4 "of the volatile"<sup>1</sup> (الطير). And Abraham is the one who called for the *hajj* (pilgrimage/argumentation), 5<sup>th</sup> characteristic of Islâm.

This answer reminds of this verse of the Qurân: "*And to any human, We Attached his volant (طوره) in his neck<sup>2</sup>; and We will Bring out for him, on the Day of the Straightening (Resurrection), a writing which relaunches him, published*"<sup>3</sup>, and this other verse of the Qurân, which mentions Jesus son of Mary: "*(...) I create for you out of clay like the style of the volatile (الطير), then I breathe into it, it is then volatile (طيرا) by the Leave of God (...)*"<sup>4</sup>

\* \* \*

In the counting of the novices, companions of the Crypt, through their enumeration, with a prefix and a suffix (*bi'idatihim*, بعدتهم), the place of "*their dog*" (*kalbuhum*, كلبهم) is each time specified. And, we have seen it, the word *kalbuhum* could indeed be the encryption of *qalbuhum* (their heart, قلوبهم).

From *qalbuhum* (قلوبهم) to *kalbuhum* (كلبهم), only the first letter is different; the *qâf* (ق) becomes *kâf* (ك), which is the first Arabic letter of the word *kahf* (كهف), *crypt*:

Their heart	<i>qalbuhum</i>	قلوبهم
Their dog	<i>kalbuhum</i>	كلبهم

Let us recall that the verse 18 of chapter 18 mentions the verb "*We Turn them over*" (*nuqallibuhum*, نقلبهم), which comes from the same root as "*heart*" (*qalb*, قلب). Let us notice on the other hand

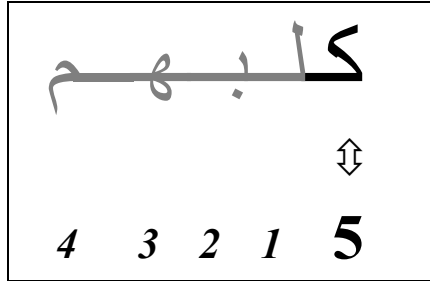
<sup>1</sup> Just like in English, this word has several meanings in Arabic.

<sup>2</sup> Through which passes the air, volatile, that he breathes.

<sup>3</sup> Chapter 17, verse 13.

<sup>4</sup> Chapter 3, verse 49.

that in Arabic, the writing of the *kâf* (ك) is similar to a 5, and that in *kalbuhum*, after the *kâf* (ك = 5), there are 4 letters:



In addition, the word "dog" is mentioned 5 times in the Qurân:

- 1 time in the expression *the dog*<sup>1</sup> (الكلب);
- and 4 times in the expression *their dog*<sup>2</sup> (كلبهم).

Let us also note that the expression "*And We Tied up their hearts*" is precisely found in the verse 14<sup>3</sup>. A 1 and a 4.

Concerning Abraham, to whom are configured 4 elements, verse 260 of chapter 2 concludes as follows: "*(...) then invoke them! They will come to you, deployment (sa<sup>ʿ</sup>y<sup>an</sup>, سعيا) (...)*". The term translated here by "deployment" is sa<sup>ʿ</sup>y<sup>an</sup> (سعيا). The word sâ<sup>ʿ</sup>ah (ساعة), which means "hour, deploying", expresses the notion of deploying time; sâ<sup>ʿ</sup>ah (ساعة) and sa<sup>ʿ</sup>y<sup>an</sup> (سعيا) have the same root, and are therefore close, phonetically but also semantically.

The discovery of the novices, companions of the Crypt, is also in connection with the Hour, with the Resurrection: "*And thus We Caused them to be found, so that they know that certainly the Promise of God is true, and that certainly no hesitation in the Hour (the Deploying, al-sâ<sup>ʿ</sup>ah, الساعة) (...)*"<sup>4</sup>

<sup>1</sup> "The dog": in chapter 7, verse 176.

<sup>2</sup> "Their dog": in chapter 18, verses 18-22; in relation to 1 group: the novices, companions of the Crypt, this word occurs 4 times.

<sup>3</sup> Chapter 18, verse 14.

<sup>4</sup> Chapter 18, verse 21.

The counting in the Crypt is completed by that of the dog. Never has man domesticated so much the dog as today and never has the dog been "man's best friend" as much as since the twentieth century. In the same way, the twentieth century has seen the advent of the hour, in the sense that it has massively become accessible to mankind thanks to the individual watches, essential items of everyday life, as well as a result of globalisation and the dawn of the communication era: radiophony, television, internet, transport schedules...

It can be read in the Qurân: *"(...) so his example is like the example of the dog: if you charge him, he pants; or if you leave him, he pants. That is the example of the community of those who denied Our Signs; so narrate the narration, perhaps they will reflect! 176"*<sup>1</sup>, or: *"(...) they have hearts, with which they do not understand, and they have eyes, with which they do not see, and they have ears, with which they do not hear. Those are like herds, rather, they are more astray. Those are the heedless 179"*<sup>2</sup>

\* \* \*

	<i>Al-Rahîm</i>	(الرحيم, The Arranging)	has led us
to	<i>al-Raqîm</i>	(الرقيم, The Decipherer),	which has led us
to	<i>'Ibrâhîm</i>	(إبراهيم, Abraham).	

The field of scientific investigation has no limits, except the intention prevailing it. It is the example given by Abraham, who went so far as wanting to understand the resurrection process.

The scientific method proceeds by argumentation (*hadj*, الحج) and leaves no space for controversy: *"(...) then no trivia nor perversion and nor quarrelling in the pilgrimage (the argumentation, الحج) (...)"*<sup>3</sup>. Let us note that, in this verse, the

<sup>1</sup> Chapter 7, verse 176.

<sup>2</sup> Chapter 7, verse 179.

<sup>3</sup> Chapter 2, verse 197.

words **quarrelling** (*jidâl*, جدال) and **argumentation** (*hajj*, حج) are juxtaposed, in opposition.

In the Qurân, the word *hajj* (حج) and its derivatives are used in the sense of destination and, mainly, in that of argumentation, two meanings which, we will see, are at the same time different and inseparable.

By these two uses, in the Qurân, these words are related to Abraham more than anyone else. Let us recall here that the pilgrimage/argumentation (*al-hajj*, الحج) for which men were called up by Abraham is the **fifth** characteristic of Islâm.

In the Qurân, the argumentation is closely linked to Abraham, in several circumstances. In the debates opposing Abraham to his contemporaries and reported in the Qurân, the same word is found once again: *hâjja* (حاج), which means to argue:

- *"Have you not seen the one who argued (*hâjja*, حَجَّ) with Abraham about His Master? (...)"<sup>1</sup>;*
- or: *"And his community argued (*hâjjahu*, حَاجَّه) against him, he said: 'Do you argue against me (*atuhâjjûnî*, أَتَحَاجُّونِي) about God, and He has already Guided me? (...)"<sup>2</sup>;*
- or: *"And that is Our Argument (*hujjatunâ*, حُجَّتُنَا), We Gave it to Abraham for his community (...)"<sup>3</sup>*

The story of Abraham reported in the Qurân illustrates in an exemplary way what any real scientific method should be. Observing what surrounds him, he formulates hypothesis that he then submits to the critique of reason: *"So, when the night outspread over him, he saw a star, he said: 'This is my master!' (...)"<sup>4</sup>*. He does not hesitate to reject them when they are false: *"(...) Then when it flew by, he said: 'I do not like those that fly' 76"<sup>5</sup>*

---

<sup>1</sup> Chapter 2, verse 258.

<sup>2</sup> Chapter 6, verse 80.

<sup>3</sup> Chapter 6, verse 83.

<sup>4</sup> Chapter 6, verse 76.

<sup>5</sup> Chapter 6, verse 76.

He carries on his research, with objectivity and argumentation, until he reaches certainty thanks to science: ***"Then when he saw the moon, rising in splendour, he said: 'This is my master!' Then, when it flew by, he said: 'Assuredly if My Master does not guide me, I will assuredly be among the community of the misguided' 77 Then when he saw the sun, rising in splendour, he said: 'This is my master, this is greater!' Then, when it flew by, he said: 'O my community! I am free from what you associate 78 Certainly I have pointed my face towards The One Who Shaped the skies and the earth, converted, and I am not of the associators' 79"***<sup>1</sup>

In Arabic, the words "world" and "scholar" (<sup>ʿ</sup>âlam and <sup>ʿ</sup>âlim) have the same root (Σ-L-M, ع ل م): science, knowledge, understanding. The world is closely linked to knowledge, to the objective understanding we have of it; it only exists through this vital information. The real world can only be understood through scientific knowledge - any way-out is subjective; this results in myths and legends, synonyms of fetishism and superstition. This is how, with some exceptions, the ancients speculatively devised fabulous and imaginary worlds, with no true scientific basis.

Since he realized that superstition was the height of ignorance, Abraham broke with the indoctrination of his time, and with ignorantism, and started to debate rationally with his people.

The Qurân reports that Abraham feigned, hitting the idols except a one of the biggest of them. Suspected of profanation, Abraham biased with the elite of the notables to make them reflect: ***"They said: 'Is it you who did this to our divinities, O Abraham?' 62 He said: 'It is rather this, their big one, which did it, so question them, if they spoke out!' 63 So they returned to themselves, then they said: 'Assuredly you yourselves are the obscurantists (unjusts)' 64***

<sup>1</sup> Chapter 6, verses 77-79.

<sup>2</sup> In Arabic, the words "injustice" and "obscurity" (ẓulm, ẓulmah, ظلم ظلمة) have the same root (Z-L-M, ظ ل م). An inherent logic in the Arabic language explains the link between injustice and obscurity: in obscurity we act without accuracy, operate blindly, move things incorrectly, deviate, stray and lead others astray;



*Then they were made to fall over their heads: ‘Assuredly you already knew that these ones did not speak out’ 65 He said: ‘Do you then adore, aside from God, what can neither benefit you in anything, nor harm you? 66 Fie on you and on what you adore aside from God; then do you not reason?’ 67”<sup>1</sup>*

The Qurân relates another event about Abraham using the argumentation to confound the error: *"Have you not seen the one who argued (hâjja, حَاجَّة) against Abraham about His Master? That God Gave him possession! When Abraham said: ‘My Master Is He Who Vivifies and makes to Die’, he said: ‘I both give life and make to die’; Abraham said: ‘Then certainly God Brings the sun from the east (from the splendour), so bring it from the west (from the tarnish)!’ So was astonished the one who denigrated, and God does not guide the community of the obscurantists (unjusts) 258”<sup>2</sup>*

We can see that this argumentation is often linked to reflection and observation, in particular on the skies and the Earth.

\* \* \*

Let us mention here some verses of the Qurân about the creation of the skies and the Earth, in accordance with the major discoveries in astrophysics:

*"Have those who denigrated not seen that certainly the skies and the earth were compact (ratq<sup>an</sup>, رَتَقَا)? Then We Separated them (fafataqnâhumâ, فَفَتَقْنَاهُمَا), and We Formed from water every living thing. Do they not then assure (do not believe)? 30”<sup>3</sup>: clear allusion to the formation of the Universe and to water, essential to the emergence of any life.*

---

thus the darkened is obscured, he appraises and acts unjustly, he becomes himself obscuring. Therefore, I translate the word unjust by **obscurantist**.

<sup>1</sup> Chapter 21, verses 62-67.

<sup>2</sup> Chapter 2, verse 258.

<sup>3</sup> Chapter 21, verse 30.

**"And the sky, We Built it with hands, and certainly We Are assuredly (its) Expander (mûssi'ûn, موسعون) 47"<sup>1</sup>**: clear allusion to the expansion of the Universe.

**" Then He Aimed Himself to the sky, and it was smoke (دخان), so He Said to it and to the earth: 'Come, willingly or by force'; they said: 'We have come, obedient' 11"<sup>2</sup>**: clear allusion to the primitive nebula from which was born our Solar System, as well as to the laws of physics.

**"And It Is He Who Created the night and the day, and the sun and the moon; each of them navigates in an orbit (كل في فلك يسبحون) 33"<sup>3</sup>**: clear allusion to the position of the Earth in space and to the movement of the celestial bodies, the sun in orbit around the center of our galaxy and the moon in orbit around the Earth.

Let us note that, until the beginning of the 21<sup>st</sup> century, our Solar system was composed of a star (the sun) and nine planets. On August 24, 2006, the International Astronomical Association decided to recharacterize Pluto's status, hitherto ninth "planet" of the Solar system, which had been discovered in 1930. Pluto is now listed as a dwarf planet, like other known bodies in the Solar system: Ceres, Eris, Makemake and Haumea, etc. The ninth (dwarf planet) carries out once again something new.

\* \* \*

The argumentation, first meaning of the word *hajj* (حج), is closely linked to Abraham, father of Muslims. Actually, from the verses that I have just mentioned above, it stands out that Abraham has opened the way to the rational method, the opposite of ignorantism, superstition and indoctrination.

---

<sup>1</sup> Chapter 51, verse 47.

<sup>2</sup> Chapter 41, verse 11.

<sup>3</sup> Chapter 21, verse 33.

We will see now that the use of the word *hajj* and its derivatives in the sense of destination is also closely related to Abraham, and that the latter gives us another light on the science of the Hour.

In the Qurân, the word *hajj* (حج), used in the sense of destination, refers to the pilgrimage to Mecca, where the Kaaba (الكعبة) is located. The **fifth** characteristic of Islâm is indeed the *hajj* (Pilgrimage/Argumentation) for everyone who has the capacity to make it, at least once in his lifetime.

The Kaaba (الكعبة), located in Mecca (مكة), is the symbol of the House of God (بيت الله). It is a cube-shaped and stone-made building. One of the rites of the *hajj* consists in walking seven times around it in a counter-clockwise direction, like the planets around the Sun.

As I have mentioned it above, in the Qurân, the Pilgrimage/the Argumentation (*al-hajj*, الحج) refers to Abraham: ***"And when We Prepared for Abraham the situation of the building: 'Certainly do not associate with Me a thing; and purify My Building for those who gravitate towards, and those who address and the bowed prostrated ones 26 And proclaim to the people by the pilgrimage (the argumentation, الحج), they will come to you pedestrians and on any refined, they will come from any deep ravine' 27"***<sup>1</sup>

In the Qurân, Mecca (*makkah*, مكة) is also named *bakkah* (Pushing, بكة): ***" Certainly the first building, which was Established for people is the one of Bakkah (بكة), Blessed, and a guidance for the worlds 96 In it are explicit signs, the address of Abraham; and whoever enters it is safe. And to God, for the people to make a pilgrimage (argumentation, حج) to the building; for whomever was able to find a path unto it; and whoever denigrates, then certainly God Is Rich above the worlds 97"***<sup>2</sup>

*Bakkata* (بكت), a homonym of Pushing (*bakkah*, بكة), means "to shut-up by pushing the argumentation," which was precisely one of Abraham's characteristics.

<sup>1</sup> Chapter 22, verses 26-27.

<sup>2</sup> Chapter 3, verses 96-97.

The *Hajj* (الحج) is thus the pilgrimage, the destination to the House (Building) of God, to the Science of God, by the irrefutable argumentation until *bakkata* (بكت), until shutting-up any controversy, by the argumentation, as Abraham did it with his contemporaries. In Arabic, destination and argumentation are semantically and unequivocally linked.

The word *hajj* used in reference to Mecca must also be understood in the sense of argumentation; as it is confirmed by the Qurân that mentions "the address of Abraham" as a reference: "***And when We Formed the building, a frame of reference for the people, and a safety: and take you the address of Abraham as a joint***" <sup>1</sup> 125 (... (من مقام إبراهيم صلى

The address of Abraham is located in Mecca, next to the Kaaba. The place is marked by two footprints in the stone that some say belonged to Abraham, indicating the place where he stood to build the Kaaba. And God Is Most-Knowing.

"*Maqâm 'Ibrâhîm*" (مقام إبراهيم) means the address, the physical place where Abraham stood up, as well as his address, his skill of thinking and handling. Indeed, *maqâm* (مقام) is phonetically close to *mâ qâma* (ما قام) which, when added to the particle *bihi* (*mâ qâma bihi*, ما قام به), means: "what he has addressed, has achieved."

If *muṣallâ* (مصلى) is usually understood in the sense of "place of prayer," it means more exactly "**joint**," the place where two elements of a set join together. This word, used here for the only time in the Qurân, is on the other hand very close, in form and root, to *mûṣil* (موصل), which means "that makes join, arrive", and which is a form derived from the verb *waṣala* (وصل), meaning "has joined, has arrived".

More than simply physically prostrating oneself before Abraham's footprints, the goal is to reach the address, the skill of the man of science Abraham was, to be able to join, as he did, the scientific

---

<sup>1</sup> Chapter 2, verse 125.

reference to argumentation and get to safety, the destination of the building: the knowledge of God's Fact. It is the greatest Pilgrimage/Argumentation.

\* \* \*

When Abraham is ordered: *"And proclaim to the people by the pilgrimage (the argumentation, الحج), they will come to you pedestrians, and on any refined, they will come from any deep ravine' 27"*<sup>1</sup>. More than a physical place, the destination is that *"they will come to you pedestrians and on any refined"*, they will refer to you, simply and on every notable; *"they will come from any deep ravine"*, they will turn back from any battered path. This is effectively the example to be followed.

In addition to the material elements related to the rite of *hajj*, this has particularly and essentially an eminent anagogical meaning. Intelligence conceives indeed that the House of God is not limited to a cube made of stone. *"The situation of the building (مكان البيت)"*<sup>2</sup> is the mental state in relation to Faith, scientifically argued, cleared of all superstitions. In Islâm, the *hajj* (الحج) is the scientific route that raises the soul<sup>3</sup> and leads to The Supreme Reality.

Abraham is the one who got rid of all forms of superstition through knowledge and argumentation. He reached Faith and the Peace of God through the same means: *"When he came to His Master with a peaceful heart (healthy, سليم) 84"*<sup>4</sup>. Therefore, we should follow his example, that of an intellectual, rational and scientific process, whose finality (destination, arrival) is to get to the knowledge of The True, namely God.

The proof is that the climax of the pilgrimage (الحج) is the day of <sup>5</sup>Arafah<sup>5</sup> (عارافاه, عرفة), that the Prophet Muhammad reportedly

<sup>1</sup> Chapter 22, verse 27.

<sup>2</sup> In chapter 22, verse 26.

<sup>3</sup> "raises the soul" is translated in French as: "hisse l'âme".

<sup>4</sup> Chapter 37, verse 84.

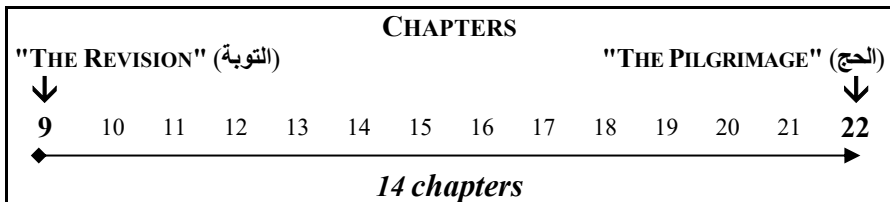
<sup>5</sup> The day of <sup>5</sup>Arafah (عارافاه, عرفة) occurs at a little more than 21 kilometres far from Mecca, at the Mount of Mercy (*jabel al-rahmah*, جبل الرحمة), where the

attested in these words: "*The Pilgrimage (Argumentation) is the pilgrimage of <sup>ʿ</sup>Arafah (the argumentation to be known)*<sup>1</sup>. In fact, <sup>ʿ</sup>arafah (عرفة) is derived from the root Σ-R-F (ع ر ف), which expresses the notion of knowing. The verb <sup>ʿ</sup>arafa (عرف) literally means "he knew". That is to say that the argumentation (*al-ḥajj*, الحج) is to argue with knowledge (<sup>ʿ</sup>irf, عرف).

\* \* \*

The day of <sup>ʿ</sup>Arafah takes place on a specific date in the lunar calendar, the 9<sup>th</sup> of *dhû l-ḥijjah*<sup>2</sup> (ذوالحجة). And, for only once in all the Qurân, it is in chapter 9, "THE REVISION" (التوبة), verse 3, that appears the expression *the Day of the Greatest Argumentation (Pilgrimage)* (الحج الأكبر): "*And a Proclamation from God and His Envoy to the people, on the day of the greatest pilgrimage (argumentation)* (*yawm al-ḥajji al-‘akbar*, يوم الحج الأكبر (...))"

From chapter 9, "THE REVISION" (التوبة), to chapter "THE PILGRIMAGE" (الحج), 22<sup>nd</sup> of the vulgate, there are 14 chapters:



14, like the vulgate order number of chapter "ABRAHAM" (إبراهيم), which is the name of the Muslims' father, who was the **first** to proclaim the *ḥajj*, the pilgrimage, the argumentation.

\* \* \*

*"And the earth has oriented (shined) by the Light of Its Master; and the writing (book) was Placed and Achieved by the*

Prophet made his last exhortation to the people (632). Among all the rituals of the Muslim pilgrimage, the day of <sup>ʿ</sup>Arafah is absolutely mandatory.

<sup>1</sup> "*al-ḥajju, ḥajju <sup>ʿ</sup>arafah*, الحج حج عرفة", *Musnad Ahmed* (مسند أحمد).


<sup>2</sup> Name of the twelfth month of the lunar year, in Arabic.

*annunciators (prophets) and the witnesses, and it was Decreed between them by The True; and they are not obscured (lâ yuzlamûn, لا يظلمون) 69<sup>1</sup>*

In addition to the opening *basmalât* (بسملات أوائل السور), *The Origin* (الرحمن) and *The Arranging* (الرحيم) appear together in only 9 chapters. The addition of the vulgate order numbers of these 9 chapters gives 234, which is the multiple of 9 by 26.

Let us recall that there are 9 citations of the word *Rahîm* (رحيم) in only two chapters:

- in the chapter 9;
- and inside the chapter 26, where the term *Rahîm* is mentioned for the first time in the verse 9.

VULGATE ORDER	TITLE OF THE CHAPTERS	NUMBER OF THE VERSES CONTAINING							
		THE ORIGIN <i>AL-RAḤMĀN</i> /الرحمن				THE ARRANGING <i>AL-RAḤĪM</i> /الرحيم			
1	THE OPENER	3				3			
2	THE COW	163				37	54	128	143
						160	163	173	182
						192	199	218	226
17	THE ROUTING	110				66			
25	THE DISCERNING	26		59		6		70	
		60 (2)		63					
26	THE POETS	5				9	68	104	
						122	140	159	
						175	191	217	
27	THE ANTS	30				11		30	
36	YA-SĪN	11	15	23	52	5		58	
41	DETAILED	2				2		32	
59	THE AGGREGATION	22				10		22	
		1 + 2 + 17 + 25 + 26 + 27 + 36 + 41 + 59 = <b>234</b> = <b>9</b> x <b>26</b>							

<sup>1</sup> Chapter 39, verse 69.

In the same way, there are only two chapters that mention **5** times the word **Rahîm** (رّحيم), in addition to their opening *basmalah*:

- the chapter **5**;
- and the chapter 24, where the term **Rahîm** is mentioned for the first time in the verse 5.

9 citations of the term <b>Rahîm</b>	- chapter 9 - chapter 26 (counting from verse 9)
5 citations of the term <b>Rahîm</b>	- chapter 5 - chapter 24 (counting from verse 5)

\* \* \*

The way of Abraham establishes the causality, **the primexplanation** of each thing. It goes back to the source, to the Origin, and by doing this, it makes it possible to lift the veil of the apparent in order to discover what was hidden.

"Primexplanation" is called *ta'wîl* in Arabic (تأويل), a word which is found in the Qurân: "(...) **and no one Knows its primexplanation (تأويله) except God and those who are firmly grounded in knowledge say: 'We assured (believed) in it, all is From Our Master' (...)**"<sup>1</sup>; "**Do they observe that its primexplanation (tâwîluhu, تأويله) [is given]? The day when its primexplanation (تأويله) is Given, those who forgot it previously say: 'The Envoys of Our Master did already come by the true (...)**"<sup>2</sup>

And we read in chapter 18, verse 49: "**And the writing (book) was Laid Down, so you see the criminals fearful of what is therein, and they say: 'O woe betide us! What is this writing (book); it leaves out nothing small or big, except that it has numbered it?' And they have found what they did present; and Your Master does injustice (lâ yazlim, لا يظلم) to no one 49**"

<sup>1</sup> Chapter 3, verse 7.

<sup>2</sup> Chapter 7, verse 53.



Etymologically, *ta'wil* (تأويل) comes from *'awwel* (أول), which means "first." To reach the primexplanation of things, it is necessary to break with indoctrination and return to the Origin, of the beginning (من الأول), to speak with **knowledge**, as Abraham did: *"O my father! Certainly there has already come to me from knowledge what was not reported to you. So follow me, I will guide you to an adjusted route' 43"*<sup>1</sup>

Abraham had to face the weight of customs and beliefs which drew their legitimacy from ancestral traditions, until he had to emigrate: *"And I isolate myself from you (اعتزلكم) and from what you invoke aside from God. And I invoke My Master, and it may be that, by the Invocation of My Master, I shall not be miserable' 48"*<sup>2</sup>

Emigration has played an important role in the history of Prophets<sup>3</sup> and Envoys of God. Emigrating means literally to leave one's own land, but it also means, and above all, to get free from the darkneses of ignorance in order to reach the light of knowledge: *"So when he isolated himself from them (اعتزلهم) and from what they adore aside from God, We Offered for him Isaac and Jacob; and each (all of them), We Formed annunciator (prophet) 49 And We Offered, for them, of Our Arrangement, and We Formed for them a language of credibility, high 50"*<sup>4</sup>

It is also the way followed by the novices, companions of the Crypt, who, like Abraham, preferred to isolate themselves from a superstitious and unjust people, and then seeked refuge in a crypt: *"And then, you isolated yourselves from them (اعتزلتموهم) and from what they adore, except [from] God, then take refuge in the crypt, Your Master will Spread for you of His Arrangement, and He will Prepare for you from your affair facility 16"*<sup>5</sup>

<sup>1</sup> Chapter 19, verse 43.

<sup>2</sup> Chapter 19, verse 48.

<sup>3</sup> *"And he added: 'Truly I tell you, no prophet is accepted in his home land'",* New Testament, Luke, 4:24.

<sup>4</sup> Chapter 19, verses 49-50.

<sup>5</sup> Chapter 18, verse 16.

Let us note the similarity of this verse with those cited above in connection with Abraham<sup>1</sup>, about isolation and emigration.

\* \* \*

A crypt can conceal, remove from the sight beings or things that exist nonetheless. It is by definition a place where one can hide and hide things, hence the word "encrypt". There are various illustrations of this in archaeology. The crypts that are located in the basements of buildings all over the world are countless. It is the same with the secrets and mysteries they contain, that hundreds, or even thousands of years would not be enough to decipher them.

Therefore, one needs to know how to decrypt in order to comprehend and understand. It is the case for the singular *basmalah* (البسمة الموجودة بداخل النص), which is not visible at the beginning of chapter 9, and which is brought to verse 30 of chapter 27, "THE ANTS" (النمل). By definition, an ant is tiny and seems insignificant, its size almost hides it from sight.

Still about what is encrypted, hidden, let us recall that the number 19 is mentioned in chapter 74, entitled "THE COVERED" (المدثر). By definition, what is covered is hidden to the sight.

Chapter 74 is also the 4<sup>th</sup> chapter revealed, the three first being "THE ADHERENCE" (العلق), "THE CALAME" (القلم) and "THE ENWRAPPED" (المزمل).

	REVELATION ORDER	TITLE OF THE CHAPTERS	VULGATE ORDER
↓	1	THE ADHERENCE (العلق)	96
↓	2	THE CALAME (القلم)	68
↓	3	THE ENWRAPPED (المزمل)	73
↙	4	THE COVERED (المدثر)	74

<sup>1</sup> Chapter 19, verses 48-50.

To reach what is enwrapped as well as what is covered, in other words what is not not discernible with the sight, it is necessary to know how to read, as it is encouraged in the first verse of chapter "THE ADHERENCE."

But it is also necessary to know how to write, which is done by means of the calame, the feather pen, "THE CALAME", being the title of the second chapter in the revelation order, which starts with: "*N. And the calame and what they align!* (ن والقلم و ما يسطرون) 1." The calame is also mentioned at the beginning of the chapter "THE ADHERENCE": "*Read By The Name of Your Master, The One Who Created 1 (...) The One Who made Known by the calame 4 Made Known to the human what he knew not 5*"

**Read** is pronounced in Arabic *éqra'* (إقرأ), which is phonetically similar to French word *écris* (write). It is with the pen (calame) that one writes.

It is necessary to underline here the strength of the significant, phonetic and sometimes semantic adequacies, existing between Arabic and French. They are in fact one example of the transcendence of the language, beyond the language barrier, and illustrate the fact that there is no language which is not registered in a manifest Book.

\* \* \*

The Qurân evokes the *exhibition* and the *hidden*: "*We will make you Read, so do not forget 6 Except what God Willed; certainly He Knows the exhibition and what it hides* ('innahu ya<sup>2</sup>lamu al-jahra wa mâ yakhfâ, *انه يعلم الجهر و ما يخفى*) 7"<sup>1</sup>

Discovering, flushing out, unveiling, unmasking what is hidden is a part of the human abilities. The hidden is present but the distracted man does not see it because it is covered by a veil. If the veil is lifted, the hidden becomes manifest.

---

<sup>1</sup> Chapter 87, verses 6-7.

In the Qurân as in the Bible, Âdam and his partner became aware of their nudity, which was hidden to them, only after they had eaten from the tree, on the suggestion of the devil. Afterwhat they undertook to dissimulate it using the leaves of a tree: *"(...) And when they tasted of the tree, their dirt appeared to them, and they began to superimpose on them some leaves of the paradise (genesis, الجنة) (...)"*<sup>1</sup>; and in the Bible: *"Both their eyes became open and they knew that they were naked, they sewed together the leaves of the fig tree and made loincloths of them"*<sup>2</sup>.

The inaugural act of man's disobedience to God had the consequence to exteriorize this nudity that had to be hidden. As a result, it was undertaken to hide everything, including the truth. Symbolically, clothes are what covers, what withdraw from the glance.

The religious ritualism, more than any other one, is impregnated with the symbolisms of the hidden. Its goal is indeed to make mankind reach a hidden reality, even immaterial, it longs to but ordinarily remains inaccessible to its senses. Religious symbols are then as many attempts to represent physically spirituality.

Ritual clothes, Buddhist monks' colourful tunics, rabbis' prayer shawls, Christian monks' cowl hooded robes, priests' cassocks, chasubles and surplices, pastors' black costumes with rigid collars, imams' qamîs, djellabas and boubous ... are veils that one should learn to transcend in order to reach, beyond appearances, the Absolute Reality.

It is the same for religious buildings, which often contain a "sacralized" and secret enclosure where only the clergy can penetrate... Temples, pagodas, synagogues, churches, prostratoriums<sup>3</sup>, are as many masks that are necessary to be

---

<sup>1</sup> Chapter 7, verse 22.

<sup>2</sup> Bible, Genesis, 3:7.

<sup>3</sup> The word "mosque" comes from the Spanish *mezquita*, according to the pronunciation of the Arabic word *masjid*; *al-masjid* (المسجد) designates the "situation in which one prostrates". I therefore translate it by **prostratorium**, rather than "mosque".

transcended. And incense, which is consumed in volutes of a smoke which blurs the sight, is used in all religions.

Transcending all the veils is reaching the True: **The Unique without-associate God, The Absolute Reality, Who was not created, Who did not beget, Who can not be equaled, Who has always Existed.**

## MESSIANIC AIR<sup>1</sup>

### LIFTING OF THE COVER, *KASHFU AL-GHITĀ'* (كشف الغطاء)

The Name of God, The Origin (*Al-Raḥmān*, الرحمن) has led us to the beginning of the second part of the Qurān, which starts from chapter 19, "MARY" (مريم), to the end of the Book. It thus has led us to Jesus son of Mary (عيسى ابن مريم), the Hour (الساعة) and the Resurrection (the Straightening, القيامة).

Then the Name of God The Arranging (*Al-Raḥīm*, الرحيم) has led us to the end of the first part of the Qurān, chapter 18, "THE CRYPT" (الكهف). It thus has led us to Abraham (إبراهيم), the argumentation (الحج) regarding creation and causality, in order to lift the veil from the Building of God.

\* \* \*

We have seen that the structure of the Qurān is underlain by a linguistic and mathematical coding. The meticulous analysis of this structure enables us to scientifically and undeniably decrypt a message relating to the era of knowledge, which, in my opinion, can be qualified as messianic. Much more than an addition of numerical and linguistic observations, it should be indeed advisable to speak about a message, in so far as facts are connected and always converge on the same direction: the advent of the Hour, the Straightening, the Resurrection<sup>2</sup>.

---

<sup>1</sup> End of the times of ignorantism; advent of the Era of Knowledge and Science.

<sup>2</sup> The Hour, The Straightening and The Resurrection may be synonymous with the best; or/and the worst. And God Is Most-Knowing.

In the same way as the search for the novices, companions of the Crypt, and the certainty about the Hour are connected<sup>1</sup>, the discovery of the hidden structure of the Qurân provides a certainty about the deployment of the Hour, the Straightening, the Resurrection. Indeed, upon reading this message that comes out, believing that the messianic promise is occurring does no longer only rely on belief, but also on rational faith supported by scientifically established elements.

We have to deal with a new revelation which emerges from the heart of the Revelation, at a time when man has discovered the atom, data processing, digital technology... with a revolution whose finality is to invite man to reconcile himself with the idea of the Absolute, in order to have a better apprehension of creation, and a better understanding of his role through this one.

In the messianic era, faith is no longer the fruit of belief, but of knowledge and science: ***"But let the one who boasts, only boast about this: to be intelligent enough to understand Me and know that I Am The Eternal, who exercises kindness, righteousness and justice on earth, for in these, I delight,' said The Eternal"***<sup>2</sup>.

\* \* \*

There is an adequacy between the message unveiled in the Qurân and the messianic expectation found in Judaism, Christianity and Islâm. Thus for example, the messianic message of the Qurân includes the notion that the advent of the Hour, the Straightening, the Resurrection, will be a ***"frowned"*** day (<sup>عَبُوسًا</sup> *ʿabûss<sup>am</sup>*)<sup>3</sup>, a day as hard as iron<sup>4</sup>, a day of anger.

This is found in Judaism: ***"See, the Day of the Lord is coming, a cruel Day relentless, day of wrath and fierce anger, which will make the Land desolate and exterminate criminals - (...)***

---

<sup>1</sup> In chapter 18, verse 21.

<sup>2</sup> Bible, Jeremiah, 9:23.

<sup>3</sup> In chapter 76, verse 10.

<sup>4</sup> In chapter 17, verse 50; chapter 50, verse 22; chapter 57, verse 25.

*Therefore, I Will Make the Heavens tremble, and the Earth will shake from its bases, by the wrath of the Eternal-Cebaot, the Day His Anger will burst"*<sup>1</sup>, as well as in Christianity: *"Do not suppose that I have come to bring peace on the Earth; I did not come to bring peace but a sword"*<sup>2</sup>, *"Woe betide pregnant women and nursing mothers in those days! Because there will be great distress in the land and wrath against this people"*<sup>3</sup>.

This adequacy also seems to exist in the numerical level. For example, concerning number **19**, let us note that it is found twice in the Bible, in its cardinal form.

❶ The first of these two citations is found in the book of Joshua, not only in chapter **19**, but also in the verse **38**, **38** is the multiple of **19** by **2**; **2** like the number of times the number **19** appears in the Bible:

*"Yiron, Migdal-el, Horem, Beth Anat, Beth Shemesh: there were nineteen towns with their villages"*

❷ As for the 2<sup>nd</sup> citation of **19**, it is found in the 2<sup>nd</sup> book of Samuel, chapter **2**, in verse **30**; **30** like the verse number were the number **19** is cited in the Qurân (chapter 74):

*"Then Joab stopped pursuing Abner and assembled all of his troupe. Nineteen among David's servants were found missing, besides Asahel"*

In the Qurân, chapter "**MARY**" is the 19<sup>th</sup>. **Mary**, the mother of Jesus, is also cited **19** times in the New Testament (Greek text).

\* \* \*

---

<sup>1</sup> Bible, Isaiah, 13:9-13. The context of this passage of the Bible is that of the Hebrews' deportation to Babylon. However, Jewish exegetes, who distinguish in the Torah several different levels of readings - as do Christian exegetes in their Scriptures - also see a messianic allegory.

<sup>2</sup> New Testament, Matthew, 10:34.

<sup>3</sup> New Testament, Luke, 21:23.



If, according to the Qurân, as we have seen, the *ta'wîl* (التأويل) is the return to the primexplanation, in the rabbinical exegesis, the Messiah is the one who will allow men to reach the full and whole comprehension of the Torah<sup>1</sup>. Indeed, only the first four levels of the Torah revealed to Moses are accessible to men, the **fifth** being the one that will be revealed by the Messiah.

**Cinq** قيام<sup>2</sup>, **fifth**, like the **5** first revealed verses of the Qurân ( أول (الوحي), the **5** daily prayers for the Muslim (الصلاة), the **5<sup>th</sup>** (الخمسة) from the earnings to donate and like the **5<sup>th</sup>** characteristic of Islâm – the pilgrimage, the argumentation (*al-hajj*, الحج). **Cinq** قيام, **fifth**, also like the **5** fingers of the hand and the **5** senses (sight, hearing, smell, taste and touch) etc.

This is what the rabbinical exegesis call the *Torah of 'Atîq* (תורה העתיקה / תורה العتيقة), the Antique Torah, which is hidden and will be revealed, to enable men to know and recognize God.

The Kaaba is also named in the Qurân "*the Antique Building*" (*al-baytu l-ʿatîq*, البيت العتيق)<sup>3</sup>, which is also a reference to the Building of the knowledge of God. The Bible states: "**No longer will they teach their neighbour or say to one another: 'Know The Eternal!' Because they will all know Me, from the least of them to the greatest' said The Eternal, 'For I will Forgive their faults and Erase even the memory of their sins'**"<sup>4</sup>.

\* \* \*

<sup>1</sup> In the Jewish tradition, there is the written Torah (התורה שבכתב), composed of the first five books of the Bible: *Beginning* (Genesis), *Names* (Exodus), *And he called* (Leviticus), *In the desert* (Numbers), *Words* (Deuteronomy). And there is the oral Torah (התורה שבעל-פה), composed of the Talmud (Study) and the Midrash (Exegesis).

<sup>2</sup> By combining the French word "cinq" (five) with the Arabic word "قيام" (*qiyâm*, straightening), we can read phonetically the French word "cinquième" (fifth): **cinq** قيام (*cinq/qiyâm*).

<sup>3</sup> In chapter 22, verses 29 and 33.

<sup>4</sup> Bible, Jeremiah, 31:34.

Many rabbis teach that **Moshe** (Moses, מֹשֶׁה) hides **Mashia'kh** (Messiah, מָשִׁיחַ); according to them, it is the Messiah who will teach men the hidden sense of the Torah revealed to Moses.

Mary (مريم / מָרִים) strongly connects **Moshe** (موسى / מֹשֶׁה) to the **Mashia'kh** (المسيح / מָשִׁיחַ), since this name firstly evokes **Moshe's** sister for the Jews, and the mother of the Messiah for the Christians and the Muslims. In the Bible, it is said about **Mary** (מָרִים) that she was engendered by Amram (עַמְרָם), as well as Moses (מֹשֶׁה) and Aaron (אַהֲרֹן)<sup>1</sup>. She is also namely designated as Aaron's sister (אֲחֹת אַהֲרֹן)<sup>2</sup>. And in the Qurân, **Mary** is named "**Imrân's daughter**" (ابنت عمران)<sup>3</sup>, and she is called out by her community as "**Aaron's sister**" (أخت هرون)<sup>4</sup>.

In the Jewish tradition, Moses would mean "saved from the waters" or "the waters saved, made emerge": "**(...) She named him Moses (Moshe, מֹשֶׁה), saying: 'Because I drew him from the waters (mayim, מַיִם)'**"<sup>5</sup>. As Pharaoh had ordered to put born male children of the Hebrews to death, God inspired Moses' mother to confide the child to the river. He was then taken in and raised by Pharaoh's wife/daughter.

The Moses' story **starts** in Egypt, with the **waters (mayim, מַיִם)**. The Bible says: "**(...) She (...) put it among the reeds on the bank of the river (nahar, נָהָר)**"<sup>6</sup>, and the Qurân says: "**(...) then launch him into the sea (al-yam, الْيَم)**"<sup>7</sup>. And in Egypt, it **ends** with the **waters**.

The greatest miracle Moses was given to achieve was to open the sea, to enable the Hebrews to escape from Pharaoh's army. Once again, we can read in the Bible: "**Moses stretched his hand over the sea (yam, יָם), and the Eternal drove the sea (yam, יָם) back (...)**"<sup>8</sup>, and in

<sup>1</sup> Bible, Numbers, 26:59.

<sup>2</sup> Bible, Exodus, 15:20.

<sup>3</sup> In chapter 66, verse 12. It can mean: from <sup>3</sup>Imrân.

<sup>4</sup> In chapter 19, verse 28. It can mean: related to the lineage of Aaron.

<sup>5</sup> Bible, Exodus, 2:10.

<sup>6</sup> Bible, Exodus, 2:3.

<sup>7</sup> Chapter 28, verse 7.

<sup>8</sup> Bible, Exodus, 14:21.

the Qurân: "(...) *then We Propelled them into the sea (al-yam, اليم)* (...)"<sup>1</sup>

In Hebrew, as in Arabic, the word **sea** (**mer** in French) is written with the same two consonants "y" and "m": ים and ים, and this term is used in the Hebrew Bible and in the Arabic Qurân, in relation with Moses' story. In the Qurân, this word "**yam**" (يم)<sup>2</sup> is used only in relation with Moses' story.

\* \* \*

The first name Mary is pronounced **Maryam** in Arabic and **Myriam** in Hebrew; pronouncing it as **Meryem** is correct in both languages. It is composed of the two syllables **mer** and **yem**. We have just seen above that in Arabic as in Hebrew, the meaning of the word **yem** is "**mer**" (sea) in French. There is thus a perfect equivalence between the two syllables of the name **Meryem**: **mer** = **yem** (يم / ים). He who knows marries "**mer**" and **yem**. Only the French language has such a relevant adequacy with the Arabic and the Hebrew regarding "**mer**" = **yem**.

Moreover, in French, **mer** (sea) is also the homonym of **mère** (mother). However the name Mary, **Meryem**, is universally known in reference to the mother of Jesus. Let us add that "**em**" (ם) in Hebrew and "**om**" (أم) in Arabic mean "**mother**" ("**mère**" in French). Let us precise finally that the connection established here between the notion of "**mer**" (sea) and that of "**mère**" (mother) is reinforced by the fact that, physiologically, a mother carries her child in the waters; incidentally, the term used in obstetrics is "waters". Therefore, every mother ("**mère**") is first of all a sea ("**mer**") for her child.

---

<sup>1</sup> Chapter 28, verse 40.

<sup>2</sup> Eight occurrences in total. In Arabic, the word for sea is *baḥr*, and less frequently, *yem*. The word *baḥr* (بحر) is quoted 41 times in the Qurân, including 12 times in relation to Moses. We can also use the word *baḥr* to refer to the ocean in Arabic.

In Hebrew, *merîm* (מרים), "who raises", is a combined form of *merom* (מרום), "**high**". Some Jewish exegetes argue that the name *Myriam* stems from it. We find in the Qurân this following citation concerning Mary exclusively: *"And when the angels (possessors) said: 'O Mary! Certainly God has Chosen you and Purified you, and Chosen you above the women of the worlds 42"*<sup>1</sup>

It is proven that life emerged from water; the Qurân says: *"(...) and We Formed from water every living thing (...)"*<sup>2</sup>. And in French<sup>3</sup>, "l'eau vient du **Haut**": **water** comes from the **High**: *"He Who has Formed the earth for you as a bedding, and the sky as an edifice; and He has Sent down water from the sky ( وَأَنْزَلَ مِنْ ) (السَّمَاءِ مَاءً) (...)"*<sup>4</sup>. One read in the Bible: *"God made the space and separated the waters (mayim, מַיִם) that are below from the waters (mayim, מַיִם) that are above, and it was so. God named this space the Heavens (chamayim, שָׁמַיִם) (...)"*<sup>5</sup>; and according to the Gospel of Mark, John the Baptist reportedly said: *"I baptize you with water. But he will baptize you with the Holy Spirit"*<sup>6</sup>; the Holy Spirit comes from the **High** ("Haut").

\* \* \*

The 87<sup>th</sup> chapter of the vulgate in the Qurân is entitled "THE MOST-HIGH" (الْأَعْلَى). In the Qurân, the **first** time **Jesus** is cited, it is jointly with **Moses**, in the verse 87 of chapter 2, 87<sup>th</sup> chapter revealed:

*"And certainly We already Reported to Moses the writing (book) and Followed him up by the envoys; and We Reported to Jesus son of Mary the Explicit-ones and We Supported him with the Holy Spirit (...) 87"*

<sup>1</sup> Chapter 3, verse 42.

<sup>2</sup> Chapter 21, verse 30.

<sup>3</sup> In French, "*eau*" (water) is a homonym of "*haut*" (high).

<sup>4</sup> Chapter 2, verse 22.

<sup>5</sup> Bible, Genesis, 1:7-8.

<sup>6</sup> New Testament, Mark, 1:8.

It is said in this verse that to Moses was Reported *the Writing (Book)* (الكتب), and to Jesus the *Explicit-ones* (البيّنات). One can not then help establishing the link here between these Explicit-ones and what the rabbinical exegesis reports, namely that the Messiah will reveal the explicit-ones hidden in the Torah.

\* \* \*

Only once in the Qurân is the term *the most-high* used in the singular form (الأعلى), as an Envoy's attribute, and it is for **Moses**: "*We Said: 'Fear not, certainly you are the most-high (الأعلى)'*" 68<sup>1</sup>

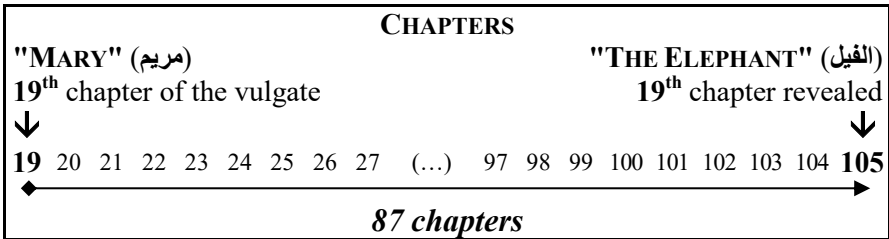
Precisely, the **last** time **Moses** is cited in the Qurân occurs at the **end** of chapter **87**, "**THE MOST-HIGH**"; this is the last term of the last verse, verse **19**:

*"The texts of Abraham and of Moses 19"*

\* \* \*

We know the link between the **19** and Jesus: the title of chapter **19** is the name of his mother, "**MARY**". And the name **Mary**, referring to the mother of Jesus, is cited **19** times in the New Testament (Greek text).

From the **19<sup>th</sup>** chapter of the vulgate, "**MARY**" (مريم), to the **19<sup>th</sup>** chapter of the revelation (في التنزيل), "**THE ELEPHANT**" (الفيل), **105<sup>th</sup>** of the vulgate, there are **87** chapters.



<sup>1</sup> Chapter 20, verse 68.

**87**, like the vulgate order number of chapter "THE MOST-HIGH" (الأعلى), which counts **19** verses, the **19<sup>th</sup>** citing Moses: "***The texts of Abraham and of Moses***". This confirms well the link between "eau" (water) and "haut" (high), between *Moshe* and *Mashia'kh* (Moses and the Messiah). It is to be reminded that Moses is the son of Amram, and Jesus is the son of Mary, the daughter of ʿImrân.

Let us note again that:

- the **first** time Moses is cited in the Qurân, it is in the **87<sup>th</sup>** chapter revealed<sup>1</sup>;
- and the **last** time he is cited, it is in the **87<sup>th</sup>** chapter of the vulgate:

First citation of <i>Moses</i>	⇒	chapter " <b>THE COW</b> " (البقرة) <b>87<sup>th</sup></b> chapter revealed.
Last citation of <i>Moses</i>	⇒	chapter " <b>THE MOST-HIGH</b> " (الأعلى) <b>87<sup>th</sup></b> chapter of the vulgate.

Let it be observed that chapter **87**, "**THE MOST-HIGH**", is the only chapter in the entire Qurân containing this expression: "(...) ***certainly He Knows the exhibition and what it hides 7***", preceded by "***Except what God Willed*** (*Mâ shâ' Allâh*, ما شاء الله (...))"

\* \* \*

Still about Moses, whereas the number **9** is quoted four times in the Qurân, it is quoted twice relating to the signs of Moses, in chapters **17** and **27**.

❶ A first time in chapter **17**, "**THE ROUTING**" (الإسراء), verse 101:

***"And assuredly We already Reported to Moses nine explicit signs; so ask the children of Israel when he came to them! Then Pharaoh said to him: 'Certainly I think, o Moses, that you are influenced' 101"***

<sup>1</sup> Chapter 2, verse 51.

❷ And a second time in chapter 27, "THE ANTS" (النمل), verse 12:

*"And put your hand into your pocket: it comes out white, different from the stain, in nine signs; to Pharaoh and his community, they were certainly a community [of] perverts' 12"*

The Bible mentions the **ten** plagues Egypt had to suffer, and the "**ten Words (Commandments)**" received by Moses<sup>1</sup>. In the Qurân, the two "**nine**" mentioned in relation with Moses are found in two chapters whose vulgate order numbers have a difference of **10** (27 - 17 = **10**). In addition, let us specify that, according to the rabbinical exegesis, Moses has **1** hidden name and **9** that are known.

\* \* \*

We have seen that the name *Jesus* (عيسى) is only cited once in chapter 19, and that it is the **19<sup>th</sup>** time since the beginning of the Qurân<sup>2</sup>. *Adam* is also cited only once in chapter 19, in the verse 58, and it is also for the **19<sup>th</sup>** time since the beginning of the Qurân<sup>3</sup>:

*"These are those whom God has Favoured among the announciators (prophets), of the offspring of Adam (...)"*

In chapter 19, from the verse **34** where *Jesus* (عيسى) is cited, to the verse **58** where *Adam* (آدم) is cited, there are **25** verses. The interesting point is that the names *Jesus* and *Adam* are both mentioned **25** times in the entire Qurân. This observation illustrates the verse 59 of chapter 3, "THE CONTINUITY OF ʿIMRÂN" (آل عمران), in which it is said that the example of Jesus is like the example of Adam:

*"Certainly the example of Jesus, Before God, is like the example of Adam: He Created him from the earth, then Said to him: 'Be!' So he is 59"*

<sup>1</sup> Bible, in Deuteronomy, 10:4.

<sup>2</sup> Cf. Appendix 8, table Citations of the name "Jesus" in the Qurân.

<sup>3</sup> Cf. Appendix 9, table Citations of the name "Adam" in the Qurân.

In this verse, the names *Jesus* and *Âdam* are both cited for the 7<sup>th</sup> time since the **beginning** of the Qurân, and for the 19<sup>th</sup> time since the **end** of the Qurân.

The example of Jesus is like that of Âdam. At the **beginning**, Âdam learned, by God, the **Names**, all of them, and, at the **end**, the Messiah teaches, by God, the meaning of the **Names**, all of them.

The **first** citation of *Âdam* is found in the Qurân, in the verse 31 of chapter 2:

*"And He made Known to Âdam the names, all of them (...)"*

And the **first** citation of *Jesus* is found in the Qurân, in the verse 87 of chapter 2:

*"(...) and We Reported to Jesus son of Mary the Explicit-ones and We Supported him with the Holy Spirit (...)"*

The *Explicit-ones* are, as it is indicated in their name, the elements that will enable mankind to reach knowledge, the real science, the certainty of Faith reinforced by the obviousness, as many characteristics of the messianic era.

From the **first** verse (31) where Âdam is cited to the **first** one (87) where Jesus is cited, there are **57** verses. It is to be reminded that **57** is the multiple of **19** by **3**, two numbers that lead us once again to the genealogy of Jesus:

- **3** is the vulgate order number of chapter "THE CONTINUITY OF ²IMRÂN" (آل عمران);
- and **19**, the vulgate order number of chapter "MARY."

Jesus (عيسى) is the son of Mary (مريم) and Mary is the daughter of ²Imrân (عمران). They are all children of Âdam. Âdam symbolises the start of humanity and Jesus symbolises the end of the times of ignorantism, the Hour of the Resurrection.

\* \* \*



In chapter **19**, two verses draw the attention.

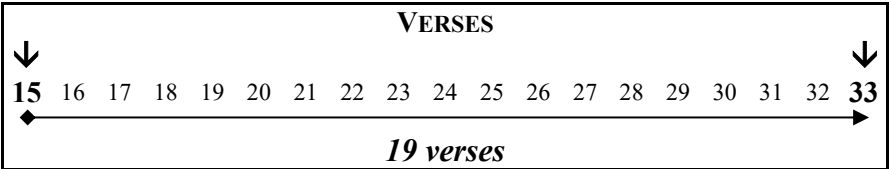
The first verse refers to **John**<sup>1</sup>, or *Yahyâ* in Arabic (يحيى), which means **"he lives"**:

***"And Peace on him the day he was begotten and the day he dies and the day he is Resurrected alive 15"***

And the second verse refers to **Jesus** (عيسى):

***"And the Peace [is] on me the day I was begotten and the day I die and the day I am Resurrected alive 33"***

These two verses are all the more connected since they are specific to these two Annunciators (Prophets), John (*Yahyâ*, يحيى) and Jesus (*ʿĪsâ*, عيسى), and since each of these two verses constitutes a Quranic hapax. From the verse **15** to the verse **33** of chapter **19**, there are **19** verses.



\* \* \*

Here are grouped together in a table, the different names of the Prophets and Envoys of God mentioned in chapter **19**, **"MARY"**, according to their order of appearance:

NAMES OF THE PROPHETS AND ENVOYS OF GOD CITED IN CHAPTER 19	VERSE NUMBERS IN WHICH THE PROPHETS AND ENVOYS OF GOD ARE CITED IN CHAPTER 19
<i>Zechariah</i>	2 - 7
<i>Jacob</i>	6 - 49
<i>John</i>	7 - 12

<sup>1</sup> John, son of Zechariah; for Christians: John the Baptist.

NAMES OF THE PROPHETS AND ENVOYS OF GOD CITED IN CHAPTER 19	VERSE NUMBER IN WHICH THE PROPHETS AND ENVOYS OF GOD ARE CITED IN CHAPTER 19
<i>Aaron</i>	28 - 53
<i>Jesus</i>	34
<i>Abraham</i>	41 - 46 - 58
<i>Isaac</i>	49
<i>Moses</i>	51
<i>Ismael</i>	54
<i>Idris</i>	56
<i>Âdam</i>	58
<i>Noah</i>	58
<i>Israel</i> <sup>1</sup>	58



*19 citations of Prophets  
and Envoys of God*

That is 13 different names cited and a total of **19** citations, in this chapter **19**. From the **first** name, **Zechariah**<sup>2</sup> (زكريا), to the **last**, **Israel** (إسرائيل), there are **57** verses, i.e. again:

**3 (THE CONTINUITY OF ²IMRÂN) x 19 (MARY) = 57 (THE IRON)**

\* \* \*

Often in the Qurân, the word "the Writing" (الكتاب) is used in a generic sense to point out all the revealed writings and books. The Word of God is One, revealed to several Annunciators (Prophets) at different times and for different peoples. In addition, the verse 87 of chapter 2 recounts the continuity of the Revelation, from Moses to the Messiah, mentioning the Envoys who followed one another: ***"And certainly We already Reported to Moses the writing (book) and Followed him up by the envoys; and We Reported to Jesus***

<sup>1</sup> In the Bible, like in the Qurân, Jacob is also known as Israel.

<sup>2</sup> The prayer of Zechariah, quoted in the two verses of chapter 19: "(...) so Offer me, From Yourself, an ally ٥ Who inherits me and inherits the family of Jacob (...) ٦", shows the connection that exists between Israel (Jacob) and him. In this table, Zechariah is the first to be cited and Israel is the last.

***son of Mary the Explicit-ones and We Supported him with the Holy Spirit. Is it not then that whenever an envoy came to you with what your souls do not desire, you were arrogant? Some you denied and others you killed! 87"***

Book and Qurân point out in fact to the same referent, just as Book and Torah. In Hebrew, the standard meaning of the word *Torah* (תורה) is "Law". The *Torah* is considered as the Law thanks to its observance. But in fact, the *Torah* is also the ultimate object of study and teaching. A book is, by definition, a tool for teaching.

The Hebrew Bible is composed of three major parts: the *Torah*<sup>1</sup> (the Law), the *Nebiim* (the Prophets) and the *Ketuvim* (the Writings). *TaNaKH*, the acronym of these three parts in Hebrew, thus refers to the Hebrew Bible, originally referred to by the name of *Miqra*, derived from *qara* ' (קרא) (read, call, proclaim) and which means "reading, proclamation." *Miqra* is therefore the Hebrew equivalent of the Arabic word *Qur'ân* (Qurân).

Indeed, in Arabic, *Qur'ân* (قرآن) literally means "excellent reading." It is an emphatic form of the term *qirâ'at*<sup>m</sup> (قراءة) that means "a reading." There is a homonym of "reading" which indicates the notion of deciphering a text, and its different levels of reading<sup>2</sup>. This notion of reading levels is a reminder of the rabbinical exegesis, with the five levels of comprehension of the Torah.

Literally, deciphering is translating numerals, which corresponds exactly to the science revealed by the Qurân. When considered together, numerals are a common thread that ties together the elements revealing a message. One of the meanings of the word "cipher" is precisely "secret writing."

<sup>1</sup> In Ancient Greek: Πεντάτευχος (*Pentateukhos*), Pentateuch, name given to the first five books of the Bible.

<sup>2</sup> Another homonym of *qirâ'atun* (قراءة) refers to a Reading among the different Readings of the Qurân, i.e. the different ways of pronouncing some words of the Qurân, chanting (ترتيل) and/or dividing the Quranic text into verses. Cf. chapter *Introduction to the Qurân*.

With regard to this, let it be observed that the word *Qur'ân* (قرآن) graphically mimics the appearance of the term *qirân* (قران), which means "union, coupling". Indeed, these two words are written in the same way in Arabic, with the sole difference that the letter *alif* (ا) of the word "Qurân" carries a diacritical mark above it, known as *maddah* in Arabic (مدة): آ. However, the Arabic language allows the writing of the word *Qur'ân* (قرآن) without a *maddah*<sup>1</sup>: قران, which is graphically identical to *qirân* (قران), namely "union, coupling".

قران	⇔	قران
<i>Qurân</i>	⇔	<i>qirân</i>

The action of reading does consist in connecting one to the other the letters which compose words, which are, in turn, linked to constitute sentences restoring a message. Reading is thus linking. In French: "Lie et lis" (link and read).

It will be noticed on that subject that the translation of the first word revealed to the Prophet Muhammad, "*Iqra*" (اقرأ), means "*Lis*" (read) in French, the homonym of which is "*Lie*", from the verb "lier" (to link). The notion of link is found again in the continuation of this first revelation, since it is said that man was created out of an adherence: "*Read (اقرأ) By The Name of Your Master, The One Who Created 1 Created the human from an adherence (علق) 2*"<sup>2</sup>. We have seen previously that although the Arabic word "*iqra*" means "*read*," when pronounced, it sounds like the French word "*écrit*" (write). One may also hear "*est créé*" (is created).

If "*iqra*" begins the first verse revealed, "*Created*" is the last word of this same verse, and is repeated at the beginning of the following verse, making the **connection** between them: "(...) *Who Created (خلق) 1 Created (خلق) (...)*"<sup>3</sup>. Precisely, the verse 2 indicates that man was created "*from an adherence*" (من علق). And

<sup>1</sup> Ibn Manzûr, *Lisân al-ʿarab*, ed. Dâr Şâdir, 3<sup>rd</sup> ed., Beirut, 1994.

<sup>2</sup> Chapter 96, verses 1-2.

<sup>3</sup> Chapter 96, verses 1-2.

"adherence" is the translation here of <sup>ʿ</sup>*alaq* (علق), from which the word <sup>ʿ</sup>*alâqah* (علاقة) comes, which means "connection, relationship".

Let us note once more that in Arabic, '*iqra*' (اقرأ) and *Qur'ân* (excellent reading, قرآن) have the same root: *Q-R-'* / ق ر ء. In the same way, in Hebrew, *qara*' (to read, call, proclaim, name, קרא) and *Miqra* (reading, proclamation, מקרא), have the root *Q-R-'* / ק.ר.א.

\* \* \*

The purpose of any scientific method is to establish causality. And the search for causality requires that the different expressions of the reality of the world be connected to each other in a legible and intelligible way: *"Certainly the first building, which was Established for people is the one of Bakkah (بَكَّةَ), Blessed, and a guidance for the worlds 96 In it are explicit signs, the address of Abraham; and whoever enters it is safe. And to God, for the people to make a pilgrimage (argumentation, حج) to the building; for whomever was able to find a path unto it; and whoever denigrates, then certainly God Is Rich above the worlds 97"*<sup>1</sup>

In the Arabic language, the word *al-ṣalâ* (الصَّلَا) refers to the middle of the back or the small of the back, or the area between the buttock and the tail (which is residual in certain species), or what is to the right and left of this tail. In horse-racing, the word *al-muṣallî* (المُصَلِّي), which has the same root, is used to refer to the runner-up whose head meets and follows closely behind the middle of the winner. Again, with the same root, the word *al-ṣalât* (الصَّلَاة) means the action of articulating by jointing, of tightly assembling the following element, or event, to the middle of the other; in this way we accomplish prayer. It was by jointing that Abraham built the foundations of the Building of God; in Mecca, we joint around the Kaaba and between the Safâ and Marwah hills; and Muslims articulate addressed<sup>2</sup>, bent over and bowed down: positioning,

<sup>1</sup> Chapter 3, verses 96-97.

<sup>2</sup> In the same way as one ritually addresses an audience while standing.

phase and phrase, one after the other, one stemming from the other. This is the prayer, which I translate as the **jointing**.

Religion and the Office of praying, thus jointing, are therefore inherently related and connected, at the origin, to the pursuit of knowledge and understanding; to join the "universe city", the Building of God. *"And when you have decreed the jointing (prayer), then remember God, standing and sitting and on your sides, and when you have calmed down, then address the jointing (prayer); certainly the jointing (prayer) was for the assurers (believers) a chronographed writing (کتبا موقوتا) 103"*<sup>1</sup>

Jews call the Messiah "the Master of Prayer" because he is the one who links and reads by God. He erases jamming, removes the cover, unveils what was hidden and makes it apparent, explicit. He carries out the excellent reading, literal meaning of the word *Qur'ân* (قرآن) in Arabic and the word *Miqra* (מקרא) in Hebrew, and thus teaches what the Jews call the *Torah of 'Atiq* (התורה העתיקה), the antique Torah; the **fifth** and last comprehension level of the Torah.

Still according to the Jewish messianism, the Messiah will rebuild the temple, the *"House of prayer for all nations"*<sup>2</sup>. It is not a question of a mere temple made of stone, like the first ones, but the temple of the knowledge of God, built by the assembling of the prayers, the jointings of humanity, under the direction of the Messiah.

The Messiah will explain the apparent and the hidden. In Arabic, the word *Massîh* (مسيح), used in the Qurân to designate the Messiah Jesus, comes from the verb *massaha* (مسح), which means "wiped". In Hebrew, the consonants of the root of the word *Mashia'kh* (משיח) correspond to the equivalent Arabic consonants, namely M-S-H. The name *Mashia'kh* (משיח) means **"anointed"**; it is also related to words, saying and conversing (*sakh*, שח), and conversation (*sikha*, שיחה). The Messiah is the Word of God (كلمة الله), who wipes the falsehood and unveils thus the truth.

<sup>1</sup> Chapter 4, verse 103.

<sup>2</sup> Bible, Isaiah, 56:7.

\* \* \*

In the rabbinical exegesis, the main feature of the Messiah is his nose (*af*, אף). The nose is composed of two nostrils, two canals which meet at the root. Here is located the unique, distinct and distinguished Soul (*nechama yehida*, נשמה יחידה) that the Messiah received from God.

If the nose is the Messiah's symbol, it is also because eyes and ears can mislead, but not the nose: what smells good does smell good, and what smells bad does smell bad. So look and listen with your nose, because your eyes and your ears often deceive you; your nose smells what is bad or what is good. If you listen, you will hear; if you watch, you will see; if you think, you will believe. It is not a sin to be born deaf or blind; it is one to remain so.

According to the rabbinical exegesis, it is by the nose that the breath of life was insufflated to the being. The nose is the seat of vitality, and the root of the nose is that of the soul, to the extent that the concept of nose and that of soul merge into one.

The Gospels evoke the Holy Spirit: *"As soon as Jesus was baptised, he left the water. At that moment, the heavens opened and he saw the Spirit of God descending like a dove and coming on him"*<sup>1</sup>.

In the Qurân, the ally of the Messiah is also the Holy Spirit: *"(...) and We Reported to Jesus son of Mary the Explicit-ones and We Supported him with the Holy Spirit (birûhi l-quḍus, بروح القدس) (...)"*<sup>2</sup>

The Arabic language implies a relationship between the nose (*anef*, أنف), the breath (*al-nafas*, النَّفَس) and the being (*al-naḥs*, النَّفْس). Indeed, if the mouth plays a role in breathing, its function is above all to ingest drink and food, while breathing is peculiar to the nose. The being (*al-naḥs*, النَّفْس) and breathing (*al-nafas*, النَّفَس) have the

---

<sup>1</sup> New Testament, Matthew, 3:16.

<sup>2</sup> Chapter 2, verse 87.

same root in Arabic. Thus, when breathing (*al-nafas*, النَّفَس) stops, the being or the soul (*al-nafs*, النَّفْس) leaves out the body.

In Arabic, the word *rûh* (روح) is also used to point out the spirit, the soul. And the latter is close to *rîh* (ريح), which means "wind". More precisely, *al-nafs* (النفْس) points out the living, animated being, and *al-rûh* (الروح) is a more general term designating the spirit, the soul as an immaterial entity.

In the same way, in Hebrew, "soul" is named *nechama* (נֶשְׁמָה) as well as *rua'h* (רוּחַ), two synonyms which indicate different degrees. For "breathing," "soul", "life", there is also the word: *nefesh*, from *nafash* (נָפַשׁ), which means to breathe, to blow.

\* \* \*

Let us return to the nose. We find in the Jewish tradition the expectation of two Messiahs, a tradition that was reinforced by the discovery of the Dead Sea scrolls<sup>1</sup>. But the Jewish exegetes also mention two representations of the same person. In fact, it would be question indeed of only one person, for two missions in two different periods, as the nose is only one organ made up of two nostrils meeting at the root. According to some and/or the others, the Messiah is: earth-body (material) and sky-soul (spiritual), anger and sweetness, sword and peace.

The first time, according to the promise which had been made to them, the Messiah was effectively Sent to the children of Israel who, for the majority, did not recognize him, and this was the historical misunderstanding of the Jews. The second time, his mission being universal, he comes back for all mankind; it is the end of the times of ignorantism and the Hour of the Resurrection.

Christians acknowledged the Messiah but their historical misunderstanding is to have put forward about his nature. Whereas the Jews insist on the fact that only the Messiah will be able to

---

<sup>1</sup> 870 manuscripts, written between the 3<sup>rd</sup> century B.C. and the 1<sup>st</sup> century A.C., discovered between 1947 and 1956 in Qumrân, in Palestine.



explain his nature when he comes, the Christians assert that he declared it when he came. According to them indeed, he introduced himself as son of God. The Jews, but the Muslims too, contest the entire Christian dogma because, for the ones as for the others, if the Messiah has a specific nature, he is neither God nor his son.

In the Qurân, it is said: *"O familiars of the writing! Do not go beyond the bounds in your creance (religion) and say anything of God but the true; it is certain that the Messiah Jesus son of Mary is the Envoy of God and His Word, He Bestowed it upon Mary, and a Spirit from Him; so assure (believe) in God and His Envoys, and do not say 'three' – refrain, for it is better for you; it is certain that God Is But One God, Glory to Him above having a child! To Him belongs everything in the skies and everything on earth; and enough is God as a Trustee 171"*<sup>1</sup>

The historical misunderstanding of the Muslims concerns the personality of the Messiah. Not without a certain indifference, they diminished, or hid, the scope of his advent. His role and his importance are therefore underestimated, whereas, as proven in the study presented in this work, the Qurân highlights this person who is inseparable from the Hour, the Straightening and the Resurrection.

This attitude is mentioned in the Qurân: *"And when the son of Mary was presented as an example, your community blocked (يصدون) him 57"*<sup>2</sup>. A few verses further along, we read the following warning: *"And do not allow the devil to hinder you (لَا يصدنكم), he is certainly to you an explicit ennemy 62"*<sup>3</sup>

Therefore, even if among Muslims there is the same messianic expectation as in Judaism and Christianity, it is less long-lasting and does not have the same hope in the Parousia.

---

<sup>1</sup> Chapter 4, verse 171.

<sup>2</sup> Chapter 43, verse 57.

<sup>3</sup> Chapter 43, verse 62.

It should also be specified that, although all Muslims agree on the fact that the Messiah Jesus, son of Mary, will return at the end of the times of ignorantism, as indicated in the verse 61 of chapter 43, which designates him as "*a Knowledge for the Hour*" (علم للساعة), some are also awaiting the *Mahdî* (the Guided, المهدي) at the same time.

There is thus, among Muslims as in Judaism, the notion of two messianic personalities who would correspond in fact here again, as we will see, to two functions, two missions converging towards the same goal and concerning the same person.

\* \* \*

It is necessary to notice, concerning the *Mahdî* (المهدي), that if this word does not appear as such in the Qurân, the closest word that is found, phonetically speaking and with the same root, is *al-mahd* (المهد), which means "the cradle," the beginning, the commencement; and comes from the verb *mahhada* (مَهَّدَ), "flattened," "planned."

The expression "*al-mahd*" (المهد) is mentioned three times in the Qurân. However each of its uses refers to the person of Jesus son of Mary (عيسى بن مريم). Much more, this expression is found in three different chapters (i.e. one citation per chapter), these chapters being the three only ones of the Qurân whose title refers to Jesus:

❶ In the verse 46 of chapter 3, entitled "THE CONTINUITY OF <sup>2</sup>IMRÂN" (آل عمران); Mary is the daughter of <sup>2</sup>Imrân:

*"When the angels (possessors) said: 'O Mary! Certainly God Gives you good tidings by a Word from Him, his name is the Messiah Jesus son of Mary, distinguished in this world (down here) and the hereafter [up there], and among the nearest 45 And he speaks to the people in the cradle (al-mahd, المهد) and in manhood (kahl<sup>m</sup>, كهلا), and (he is) among the reformers' 46"*

② In the verse 110 of chapter 5, "THE TABLE" (المائدة), whose title refers to one of the episodes of the life of Jesus:

*"When God Said: 'O Jesus son of Mary! Evoke My Grace upon you and upon your mother; when I Supported you with the Holy Spirit, you speak to the people in the cradle (al-mahd, المهد) and in manhood (kahl<sup>m</sup>, كهلا), and when I Taught you the writing (book) and the wisdom and the Torah and the Gospel (...)' 110"*

③ and finally in the verse 29 of chapter 19, "MARY" (مريم), mother of Jesus:

*"Then she pointed to him, they said: 'How will we speak to one who is in the cradle (al-mahd, المهد), a small child?' 29"*

In Arabic, the word *mahd* (cradle) is composed of the three consonants of the root **M-H-D** (م ه د), from which the word *tamhîd* (تمهيد) is also derived, which means flattening, planning. Therefore, we can say that the expression *"in the cradle and in manhood (في المهد و كهلا)"* also refers to two periods: a time in the cradle, at the start, in the beginning, in order to flatten and plan; and a time in adult age, mature, ready to achieve and complete. And God Is Most-Knowing.

\* \* \*

The day following the last day of fasting of the month of Ramaḍân is known as Eid (*al-ʿîd*, العيد) among Muslims. Similarly, Eid is also the day following <sup>ʿ</sup>*arafah* (عرفة), climax of the pilgrimage, the argumentation (*al-ḥajj*, الحج). Ramaḍân is the 9<sup>th</sup> month of the lunar year and <sup>ʿ</sup>Arafah is the 9<sup>th</sup> day of the (12<sup>th</sup>) lunar month.

The standard meaning of the word *ʿîd* (عيد) is "celebration." Etymologically, *ʿîd* comes from *ʿâda* (عاد), which means "came back, started again". Its meaning is therefore, more accurately, "recommencing," or, by extension, "anniversary." The word *ʿîd*

(عيد), known in English as "**Eid**," is a Quranic hapax<sup>1</sup>, and it is in the words of Jesus:

*"When the debaters [apostles] said: 'O Jesus son of Mary! Can Your Master Send down to us a table from the sky?' He said: 'Fear God; if you are assurers (believers)!' 112 They said: 'We wish to eat from it and let our hearts be reassured and know that you were credible with us before, and be among its witnesses' 113 Jesus son of Mary said: 'God (Inspirer), Our Master! Send us down a table from the sky to be for us a recommencing (ʿîd<sup>an</sup>, عيد), for our first and last, and a Sign from You; and Provide for us, and You Are The Best of providers' 114"*<sup>2</sup>

What is called *al-ʿîd* (Eid) is the commemoration of an event which comes again, recommences and which is celebrated. It supports the return of the Mahdî Jesus son of Mary, after abstention and fast, with the Table of contents of the multiplication of the Graces of God, of the Argumentation (*al-ḥajj*, الحج) and Knowledge<sup>3</sup>; this is the true celebration, the anniversary, the recommencing (*al-ʿîd*, العيد).

\* \* \*

"The continuity of ʿImrân" is called *Êl ʿimrân* (آل عمران) in Arabic. The Qurân states that Mary is the daughter of ʿImrân (عمران)<sup>4</sup>. Two of the homonyms of this name are particularly worthy of attention. The first is pronounced *al-ʿumurân* (العمران), which means "the two ages." And if we read *êl ʿumurân* (آل عمران), this gives "the continuity of two ages". All of this constitutes a continuity that could refer to Jesus, who lived at an age the first time and who, according to tradition, would come back at another age a second time, in the messianic era. And God Is Most-Knowing.

<sup>1</sup> Cf. Appendix 3, table *Quranic hapax cited in The Sun Rises in the West*.

<sup>2</sup> Chapter 5, verses 112-114.

<sup>3</sup> "And there is none from the familiars of the writing that he will assuredly assure (believe) by him before his death and, on the day of the straightening (resurrection), he will be witness over them", chapter 4, verse 159.

<sup>4</sup> In chapter 66, verse 12.

The second homonym of *Ēl* <sup>ʕ</sup>*imrân* is pronounced *al-ʕumrân*, which means "construction" (ال عمران); it may relate to the straightening, the resurrection. More than any other since the beginning of humanity, the twentieth century was the century of urbanism; something that still continues today. This fact is mentioned in the *ḥadīths* (maxims attributed to the Prophet) as a sign of the end of the times of ignorantism<sup>1</sup>.

\* \* \*

The observations listed above also support the *ḥadīth* attributed to the Prophet Muhammad, according to whom: "*There is no other Mahdī than Jesus, son of Mary* (لا مهدي إلا عيسى بن مريم)"<sup>2</sup>. The Imâm Muhammad Al-Bâqer<sup>3</sup>, a direct descendant of the Prophet Muhammad, said nothing else than designating Jesus, when he commented the verse 61 of chapter 43 ("*And certainly he is assuredly a knowledge for the hour (deploying) (...)*"): "*It is the Mahdî, he will be at the end of the times [of ignorantism] and after his exit shall come the raising of the Hour (the Resurrection)*"<sup>4</sup>.

Let us return to the verse of the Qurân stating that Jesus son of Mary is "*a Knowledge for the Hour*". The word "knowledge, science" is the translation of the Arabic word *ʕilm* (علم). The letters composing the root of the word *ʕilm* also give the word *ʕalam* (علم), which means "ensign," and which is a synonym of the word *râyah* (راية), "insignia."

Tradition recounts a *ḥadīth* attributed to the Prophet recalling the end of the times of ignorantism; it is about insignias (*râyât*) and numbers, in relation with the appearance of the *Mahdî*: "*He (the Mahdî, the Guided) will appear at the end of the time [of*

<sup>1</sup> *Ṣaḥīḥ Al-Bukhârî* (صحيح البخاري), *Kitâb al-fitan* (كتاب الفتن).

<sup>2</sup> Reported by Anas Ibn Malik (أنس بن مالك), in *Sunan Ibn Mâjah* (سنن ابن ماجه), *Kitâb al-fitan* (كتاب الفتن).

<sup>3</sup> Died in 733.

<sup>4</sup> Quoted in *Muntakhab al-ʕakhbâr* (منتخب الأخبار), *Ilzâm al-nâsib* (إلزام الناصب) and *Noûr al-absâr* (نور الأبصار).

ignorantism], in the extreme Maghreb<sup>1</sup> and shall carry the rescue before him over a distance of forty miles (ميلا)<sup>2</sup>. On his white and yellow *insignias* (رايات) there shall be *numbers* (رقوم) inscribed, in which there is The Supreme Name of God. None of these *insignia* will be put to rout: they will raise to campaign starting from a mountain in the Maghreb known under the name of Mâssena, and will be entrusted to a group to which God Promised Support and Rescue"<sup>3</sup>.

The connection between this tradition and the verse 61 of chapter 43 is interesting. Indeed, they explain each other. According to the Quranic verse, Jesus is **"a Knowledge for the Hour"**<sup>4</sup>. And according to this *hadîth*, statement, the insignias of the Mahdî are holding numbers that contain the Name of God, which implies that these numbers are a language.

A ciphered language presupposes the existence of a knowledge allowing its deciphering in order to make it reachable to anybody's understanding. Decrypting this language restores **"The Supreme Name of God"** (اسم الله الأعظم). It is indeed about a knowledge that gives access to the knowledge of God by His Name.

Knowledge of God which, in Judaism, will characterise the messianic era: **"Yet a branch will come up from the stump of Jesse, from his roots a descendant will grow - And the Spirit of the Lord will rest on him: spirit of wisdom and intelligence, spirit of counsel and might, spirit of knowledge and the fear of God - (...) No more harm nor violences on all My Holy Mountain; because the Earth will be filled**

<sup>1</sup> Corresponds to today's Morocco, but may also correspond to the West in general. Other traditions state that the Mahdî will appear in the East.

<sup>2</sup> The Arabic mile is a historical Arabic unit of length.

<sup>3</sup> Al-Qurtubî (القرطبي) in *al-Tadhkirah* (التذكيرة), chapter *The caliph who will appear at the end of time, named the Mahdî, the place of his leaving and the signs of his leaving*

(في الخليفة الكائن في آخر الزمان المسمى المهدي الكائن في آخر الزمان و علامات خروجه).

<sup>4</sup> The majority of exegetes believe that the verse 61 of chapter 43 refers to Jesus, son of Mary. Some believe it refers to the Qurân while others believe it refers to both Jesus and the Qurân.

*with the Knowledge of God, as the water abounds in the bed of the seas*"<sup>1</sup>.

"Jessé" (Jesse) is the father of David, and it is said about the Messiah that he is the son of David, because he is one of his descendants. The name *Jesse* refers to Jesus, because God can say, about Jesus, "J'ai Su" (I Knew), "Je Sais" (I Know). We find these terms in the Qurân in the words of Jesus: "(...) *You Know what is in my being and I do not know what is in Your Being; You Are certainly The Omniscient of the occults* 116"<sup>2</sup>

\* \* \*

The word *smoke* (*dukhân*, دخان) is only used twice in the Qurân:

- The **first** time in relation with the **beginning** of creation: "*Then He Aimed Himself to the sky, and it was smoke, so He Said to it and to the Earth: 'Come, willingly or by force'; they said: 'We have come, obedient' 11*"<sup>3</sup>;
- and the second and **last** time as a sign of the **Hour**: "*Then watch for the day when the sky will bring a manifest smoke 10 That covers the people; this is a painful torment 11*"<sup>4</sup>

"**THE SMOKE**" (الدخان) is also the title of the 44<sup>th</sup> chapter of the vulgate, and "**MARY**" is that of the 44<sup>th</sup> chapter of the revelation (في التنزيل); **Mary**, whose son is "*a Knowledge for the Hour*"<sup>5</sup>. Also in tradition, the smoke and the descent of Jesus are cited among the precursors of the Hour: "*The Hour shall not arrive until you see ten signs: the smoke (الدخان), the antichrist, the animate (beast), the rising of the sun from its west*"<sup>6</sup>, *the descent of Jesus* (نزول عيسى) (...)"<sup>7</sup>.

---

<sup>1</sup> Bible, Isaiah, 11:1-9.

<sup>2</sup> Chapter 5, verse 116.

<sup>3</sup> Chapter 41, verse 11.

<sup>4</sup> Chapter 44, verses 10-11.

<sup>5</sup> Chapter 43, verse 61.

<sup>6</sup> The rising of the light (of the truth) from its tarnish. And God Is Most-Knowing.

<sup>7</sup> *Ṣaḥīḥ Muslim* (صحيح مسلم) in *Kitâb al-fitan wa 'aḥrât al-sâ'ah* (كتاب الفتن وأشرط الساعة).

Has there ever been an era when, more than today, people lived in the smoke? The great international cities are almost permanently covered by clouds mainly due to industrial and car pollution. In addition, the importance taken by nicotine addiction is such that laws are voted today to prohibit smoking in public places.

No one can ignore that the generalization of smoke, in all its forms, has dramatic consequences in the field of public health (respiratory problems, cancer ...). Moreover, the consequences of this pollution contribute to its worsening and influence climate change; which raises the problem of the fate of life on earth and the future of mankind, especially in a short-term.

Turned into a real plague, a factor of death and a vital threat, smoke is really today what the Qurân says about it: "*a painful torment* (عذاب أليم)"<sup>1</sup>, on an individual level, with the nicotine addiction, as well as on a collective level, with atmospheric pollution.

\* \* \*

One of the signs also stated in the *hadîths* is the appearance of the antichrist, in Arabic *al-dajjâl* (الدجال), the charlatan. This relates to the charlatanism of the sectarians of superstition and ignorantism, and exhaustively, all the manipulators that deliberately undertake to mislead man. Charlatans are blind in one eye; they only see science with one eye, so little that when they see it, they still try to take out its eye. Attempts to break and mask any spiritual purpose from humanity have never been taken as far as since the twentieth century. Let us recall that in Arabic, *massaha* (مسح) means "has wiped." The anti-messiah is really "the anti-wipe" (ضد المسح), the one who maintains and wants to maintain the false and the mask of defilement on the world.

In addition, we can say that we are in the era of the end of the times of ignorantism. The charlatans disguised in Muslims and the islamophobes think of creating the chaos which would enable them to achieve their goal of domination. But when these forces of the

---

<sup>1</sup> In chapter 44, verse 11.



darkness are overcome and destroyed, a new world/mode of science, rationality, justice and sharing will emerge, in which Humanity will live then the most beautiful era of its history.

*"And already We have Created for gehenna (jahannam, جهنم), many of the genes (al-jinn, الجن) and men; they have hearts, with which they do not understand, and they have eyes, with which they do not see, and they have ears, with which they do not hear. Those are like herds; rather, they are more astray. Those are the heedless 179"<sup>1</sup>; "Rather, it [the Qurân] is explicit signs in the breasts of those to whom knowledge was Reported; and none deny Our Signs except the obscurantists (unjusts) 49"<sup>2</sup>*

\* \* \*

**Six** chapters are entitled with the names of animals:

- 1- chapter 2, "THE COW";
- 2- chapter 16, "THE BEES";
- 3- chapter 27, "THE ANTS";
- 4- chapter 29, "THE SPIDER";
- 5- chapter 105, "THE ELEPHANT";
- 6- chapter 106, "QURAYSH"<sup>3</sup> (Small shark).

Chapter **6** is precisely entitled "THE HERDS".

One of the signs of the end of the times of ignorantism: an animate, animal, which should get out from the ground. In the Qurân, it is in chapter 27, verse 82, that the latter is mentioned: *"And when the saying about them came true, We have Brought out to them an animate (dâbbat<sup>an</sup>, دابة) from the earth, speaking to them for that people were not sure of Our Signs 82"*. Let us notice the phonetic proximity between the Arabic dâbbat<sup>an</sup> (دابة) and the French "des bêtes" (animals), in the plural.

---

<sup>1</sup> Chapter 7, verse 179.

<sup>2</sup> Chapter 29, verse 49.

<sup>3</sup> Name of the tribe to which the Prophet Muhammad belonged.

The title of chapter 27 is precisely the name of a small animal since it is entitled "THE ANTS," in Arabic *al-naml* (النمل), which is phonetically close to the French word "animal". *Al-naml* is the plural of *al-namlah* (ant, swarm). *Namlah* (ant, نملة) is phonetically close to another word in Arabic, which means "we fill" (*namla'*, نملاً), including the notion of abundance. This same notion is present in the French verb "fourmiller." Indeed, in Arabic, *al-naml* refers to both ants and teeming. Chapter 27 really swarms with a science whose midpoint is "*IN THE NAME OF GOD THE ORIGIN THE ARRANGING*", in the verse 30.

The word "animate" (animal) is annexed to the word "earth" in these two verses:

❶ In the verse 82 of chapter 27, "THE ANTS" (النمل), mentionned above: "*an animate from the earth* (*dâbbat<sup>an</sup> min al-‘ard*, دابة من الأرض)";

❷ And in the verse 14 of chapter 34, "SABA" (سبأ): "*So, when We Decreed death for him, nothing indicated his death to them except the animate from the earth eating his stick; then when he fell down, it became explicit for the genes (*al-jinn*, الجن) that if they had known the occult, they would not have remained in the simplifying torment 14*"

This last verse deals with Solomon's death. However in chapter 27, the ants are mentioned in a story related to Solomon (verse 18): "*Until, when they came upon the valley of the ants (swarmers), an ant (swarm) said: ‘O you the ants (swarmers)! Get into your habitations, lest Solomon and his militants crush you, whitout sensing’ 18*." We notice that the ant (the swarm) can speak, the animate (the animation) can speak<sup>1</sup>, as the gene (genetics) can speak<sup>2</sup>.

*Gene* (*jinn*), such is the pronunciation of the Arabic generic term *jân*, used in the Qurân to name an entity not visible to the naked

<sup>1</sup> Chapter 27, verse 82.

<sup>2</sup> Chapter 27, verse 39.

eye, created from a fire: *"He Created man from clay, like earthenware 14 And He Created the gene (al-jân, الجان) from a margin (mârij, مارج) of a fire 15"*<sup>1</sup>

Popularly, the jinn, the genie, is a demon, good or bad. In French, there are *"les gènes"* (genes, jinns), supports of heredity, and *"la gêne"* (embarrassment), linked to the word Gehenna. Gehenna is made of fire and, in the verse above, it is stated that *al-jân* (الجان) was created from a margin of a fire. In genetics, some genes can be responsible for various pathologies; *"les gènes, cela peut gêner"* (genes can embarrass).

*"And the day when He Gathers them together: 'O you groups of genes (al-jinn, الجنّ)! Already by the human you have multiplied (استكثرتم من الإنس) before'; and their allies among humans said: 'Our Master! Some of us made use of others, and we have reached our term, which You Assigned for us' (...) 128"*<sup>2</sup>, or: *"(...) and when you were genotypes (ajinnah, أجنة [embryos]) in your mothers' wombs (...)"*<sup>3</sup>

Let us notice that genetics has emerged and soared up in the twentieth century. And in the twentieth century, some Muslim scholars predicted that the jinns, the entities non visible to the human eye, mentioned in the Qurân, could also correspond to the microorganisms that science had just identified. And God Is Most-Knowing.

The lexical-semantic relationship between the following words in both languages is undeniable: *jahannam* (جهنّم) / gehenna (abyss, hell, torment); *al-jannah* ([paradise], الجنة) / genesis (birth, formation, generation); *al-jân* ([the jinn], الجان) / gene (race, type, species); *ajinnah* ([embryo], أجنة) / genotypes (genetic makeup); *al-jinnah* (الجنة) / transgenesis (insertion of genes); *majnûn* ([one possessed], مجنون) / transgenic (genetically modified). They all share the concept of being hidden from the ordinary.

<sup>1</sup> Chapter 55, verses 14-15.

<sup>2</sup> Chapter 6, verse 128.

<sup>3</sup> Chapter 53, verse 32.

*"Certainly, in the creation of the skies and the earth, and the alternation of night and day, and the ship that sails through the ocean for the profit of people, and the water God has Sent down from the sky, then He Gave life to earth after its death and in the animates (animals) of all kinds that He Scattered through it, and the change of the winds and the clouds subjected between the sky and the earth; surely are signs for a reasoning community 164"<sup>1</sup>*

\* \* \*

The verse relating the death of Solomon<sup>2</sup> is found in the chapter entitled "SABA", which is supposedly the name of the kingdom of the queen whose story with Solomon is recounted in chapter 27, "THE ANTS". There is an analogy between the story of Solomon, the culmination of which is In The Name of God The Origin The Arranging<sup>3</sup>, and the story of the possessor of *Saba'* (سبأ), this queen who bowed down before the Sun with her people: *"I found her and her people bowing down before the sun, aside from God, and the devil made their deeds pleasing to them, and barred them from the path, so they are not guided' 24"<sup>4</sup>*

\* \* \*

In chapter 18, verse 17, the Sun is mentioned in relation to the novices, companions of the Crypt: *"And you see the sun when it rose, rising away from their crypt on the right, and when it set in the west (faded), it passes on their left; and they are in an open space thereof. That is of the Signs of God; whoever God Guides, is the Guided, and whoever He Leads astray, never will you find for him a protecting ally 17"*

The reverse number of 18 is 81. The title of chapter 81 is "THE WINDING" (التكوير), in reference to the Sun: *"When the sun is*

---

<sup>1</sup> Chapter 2, verse 164.

<sup>2</sup> Chapter 34, verse 14.

<sup>3</sup> Chapter 27, verse 30.

<sup>4</sup> Chapter 27, verse 24.

***Wound up 1 (...) A being will then know what it has put forward 14"***

And the reverse number of **19** is **91**. The title of chapter **91** is "**THE SUN**" (الشمس).

Let us go back to the *ḥadīth* mentioned above: *"The Hour shall not arrive until you see (...) the rising of the sun from its west, the descent of Jesus (...)"*.<sup>1</sup> ***"The rising of the sun from its west"*** is listed as one of the signs announcing the end of the times of ignorantism. Since the twentieth century, the whole planet has been "westernised," influenced by Western civilisation. The sun symbolises the light, and the latter represents knowledge, science, awareness, which are today embodied by the scientific and technological advances of the West, which are generalised all over the world.

Hebrew and Arabic are written starting from the right and finishing on the left. Western languages are written starting from the left but finishing on the right. Civilisation was born in the East, matured in the West and, for better or worse, is globally fulfilled. We hope that it is for the best.

\* \* \*

In **French**, **80** is pronounced and written in letters "**quatre-vingts**" (eighty), i.e., the reverse of "**vingt-quatre**" (twenty-four). By adding "four" and "twenty", we obtain **24** ( $4 + 20 = 24$ ). **24** is the vulgate order number (في المصحف) of chapter "**THE LIGHT**" and the revelation order number (في التنزيل) of chapter **80**, whose title is "**HE FROWNED**".

TITLE OF THE CHAPTER	VULGATE ORDER	REVELATION ORDER
<b>HE FROWNED</b> (عَبَسَ <i>ʿAbassa</i> )	<b>80</b>	<b>24</b>

<sup>1</sup> *Ṣaḥīḥ Muslim* (صحيح مسلم) in *Kitāb al-fitan wa 'achrāt al-sâ'ah* (كتاب الفتن وأشرط الساعة).

Let us note that the number **80** (*thamânîn*, ثمنين) only appears once in the Qurân, and it is in chapter **24**, "THE LIGHT" (النور)<sup>1</sup>. And out of the 30 different numbers mentioned in the Qurân, the number **80** is the **24<sup>th</sup>** different number cited in the vulgate.

ORDER OF APPEARANCE OF THE NUMERALS ACCORDING TO THE VULGATE									
7	40	12	1	1,000	3	10	4	100	3,000
5,000	2	8	6	30	70	20	200	2,000	11
9	5	300	<b>80</b>	50	100,000	99	60	50,000	19

\* \* \*

Jews, Christians and Muslims agree on the fact that the advent of the Messiah will occur unexpectedly. We find in the New Testament: *"Here. I come like a thief. Blessed is he who stays awake and remains clothed, so that they may not go naked and be shamefully exposed"*<sup>2</sup>. A Jewish tradition states: *"(...) the Messiah is at the gates of Rome (...)"*<sup>3</sup>. We have observed the 19/30 relation. If chapter **19** is entitled "**MARY**" (مريم), chapter **30** is entitled "**THE ROMANS**" (الروم)<sup>4</sup>. The story of Jesus is connected to the story of the Romans: Palestine was under Roman rule at that time. Today, and for almost 2,000 years, Rome has given its name to the main Christian church, the Roman Catholic Church. Finally, Rome, and/or its gate (outskirts) is in Western Europe.

\* \* \*

**"IN THE NAME OF GOD THE ORIGIN THE ARRANGING. Say: 'He Is God Unique 1 God The Absolute 2 He did not beget and nor was He begotten 3 And He had no comparable unto Him, anyone' 4"<sup>5</sup>; "Say: 'Have you seen what you invoke aside from God? Show me: what they have created of the Earth! Or for them**

<sup>1</sup> Chapter 24, verse 4.

<sup>2</sup> New Testament, Revelation, 16:15.

<sup>3</sup> Talmud, Sanhedrin, 98a. A Muslim tradition refers to Damascus in Syria.

<sup>4</sup> By extension, this title, "THE ROMANS," can refer to the West in general and the era after Jesus Christ. And God Is Most-Knowing.

<sup>5</sup> Chapter 112, verses 1-4.

*an associativity in the skies? Bring me a writing (book), before this, or a remnant of knowledge; if you were credible' 4"<sup>1</sup>*

---

<sup>1</sup> Chapter 46, verse 4.

## CONCLUSION

*"If We had Sent down this Qurân upon a mountain, you would assuredly have seen it humbled, and coming apart by fear of God; and such are the examples We Apply for the people; perhaps they will reflect! 21 He Is God! He, there is no God but He, The All-Knowing of the occult and the testimony, He Is The Origin, The Arranging 22 He Is God! He, there is no God but He, The Sovereign, The All-Holy, The Peace, The Assurer, The Reassurer, The Considerable, The Supreme, The Magnificent; Glory to God! Above whatever they associate 23 He Is God! The Creator, The Exemptor, The Shaper; to Him are the Superexcellent Names; whatever is in the skies and earth is glorifying Him; and He Is The Considerable, The Judge 24"<sup>1</sup>*

In conclusion to this first volume, *Science for the Hour*, we can say that the Advent of the Messiah, Mahdî, is possible and even probable. But we can also conclude that this is a metaphor, in connection with the advent of the messianic era which arrives at **the Hour** when, from the West, all humanity now counts years and time in the era of Christ. We can therefore infer that now more than ever before, this era is *"assuredly a Knowledge for the Hour,"* the Hour of the end of ignorantism, the awakening of consciousness, of the Straightening, of the Resurrection, of the Truth. And God Is Most-Knowing.

Researchers, and readers in general, will easily understand that the work presented in this book are only the tip of an iceberg of science, which knows no limits. Following the example of the Quranic verse: *"And certainly, if all trees on earth were pens, and if the ocean, replenished thereafter by seven more oceans, the*

---

<sup>1</sup> Chapter 59, verses 21-24.



***Words of God would not be exhausted; certainly God Is Considerable, Judge 27"*<sup>1</sup>**

With all of my study into the scientific nature of the Qurân<sup>2</sup>, I believe I have provided researchers with all of the publishable results I have collected. I place my absolute confidence in God, certain that this new Science is intended to be unveiled to the worlds.

In the second volume, *Programmed Coincidence*, I will tackle several coding systems that are present in the Qurân, that of the letter codes, that of the verse-count codes of the Readings and that of the double coding of letters and verse-counts.

The praise is for God, Master of the Worlds.

---

<sup>1</sup> Chapter 31, verse 27.

<sup>2</sup> *The Sun Rises in the West* in two volumes (*Science for the Hour* and *Programmed Coincidence*) including diagrams, tables, index and references; SCDOFG (ed.), 2017, 2018.

# **APPENDICES**

## **SUMMARY TABLES**

## **Appendix 1**

### **GENERAL TABLE OF THE QURÂN No. 2**

#### **NUMBER OF VERSES OF THE CHAPTERS IN THE ELEVEN VERSE-COUNTS**

In the following table are collected general numerical data that characterises the Qurân:

- the vulgate and revelation orders of the chapters;
- the number of verses of the chapters in the eleven corresponding verse-counts.

TITLE OF THE CHAPTERS			114 CHAPTERS		READINGS OF THE QURÂN / NUMBER OF VERSES											TITLE OF THE CHAPTERS		114 CHAPTERS		READINGS OF THE QURÂN / NUMBER OF VERSES										
					Medina 1		Medina 2		Mecca		Kûfa	Basra		Damascus	Homs					Medina 1		Medina 2		Mecca		Kûfa	Basra		Damascus	Homs
					Jafar	Shayba	Jafar	Shayba	Ubay	Zayd		Jahduri	Ayoub Yaquub							Jafar	Shayba	Ubay	Zayd	Jahduri	Ayoub Yaquub		Jafar	Shayba		
The Opener	1	5	7	7	7	7	7	7	7	7	7	7	7	The Dispute	58	105	22	22	21	21	21	21	22	22	22	22	22			
The Cow	2	87	285	285	285	285	285	285	286	287	287	285	285	The Aggregation	59	101	24	24	24	24	24	24	24	24	24	24	24			
The Continuity of <sup>2</sup> Imrân	3	89	200	200	200	200	200	200	200	200	200	200	200	The Examined	60	91	13	13	13	13	13	13	13	13	13	13	13			
The Women	4	92	175	175	175	175	175	175	176	175	175	177	177	The Rank	61	109	14	14	14	14	14	14	14	14	14	14	14			
The Table	5	112	122	122	122	122	122	122	120	123	123	122	122	The Friday	62	110	11	11	11	11	11	11	11	11	11	11	11			
The Herds	6	55	167	167	167	167	167	167	165	166	166	166	166	The Hypocrites	63	104	11	11	11	11	11	11	11	11	11	11	11			
The Chairs	7	39	206	206	206	206	206	206	206	205	205	205	205	The Disconsideration	64	108	18	18	18	18	18	18	18	18	18	18	18			
The Supplements	8	88	76	76	76	76	76	76	75	76	76	77	77	The Divorce	65	99	12	12	12	12	12	12	12	11	11	12	12			
The Revision	9	113	130	130	130	130	130	130	129	130	130	130	130	The Tabooization	66	107	12	12	12	12	12	12	12	12	12	12	13			
Jonah	10	51	109	109	109	109	109	109	109	109	109	110	110	The Possession	67	77	30	31	30	31	31	31	30	30	30	30	30			
Hûd	11	52	122	122	121	121	121	121	123	121	121	122	122	The Calame	68	2	52	52	52	52	52	52	52	52	52	52	52			
Joseph	12	53	111	111	111	111	111	111	111	111	111	111	111	The Prover	69	78	52	52	52	52	52	52	52	51	51	51	52			
The Thunder	13	96	44	44	44	44	44	44	43	45	45	47	47	The Ascents	70	79	44	44	44	44	44	44	44	44	44	43	44			
Abraham	14	72	54	54	54	54	54	54	52	51	51	55	55	Noah	71	71	30	30	30	30	30	30	28	29	29	29	30			
Al-Hijr	15	54	99	99	99	99	99	99	99	99	99	99	99	The Genes	72	40	28	28	28	28	28	28	28	28	28	28	28			
The Bees	16	70	128	128	128	128	128	128	128	128	128	128	128	The Enwrapped	73	3	20	20	18	18	19/20	19/20	20	19	19	20	18			
The Routing	17	50	110	110	110	110	110	110	111	110	110	110	110	The Covered	74	4	56	56	55	55	55	55	56	56	56	55	56			
The Crypt	18	69	105	105	105	105	105	105	110	111	111	106	106	The Straightening	75	31	39	39	39	39	39	39	40	39	39	39	40			
Mary	19	44	98	98	99	99	99	99	98	98	98	98	98	The Human	76	98	31	31	31	31	31	31	31	31	31	31	31			
Ta-Ha	20	45	134	134	134	134	134	134	135	132	132	140	139	The Envoys	77	33	50	50	50	50	50	50	50	50	50	50	50			
The Annunciators	21	73	111	111	111	111	111	111	112	111	111	111	111	The Announcement	78	80	40	40	40	40	40/41	40/41	40	41	41	40	40			
The Pilgrimage	22	103	76	76	76	76	77	77	78	75	75	74	74	The Pullers	79	81	45	45	45	45	45	45	46	45	45	45	45			
The Believers	23	74	119	119	119	119	119	119	118	119	119	119	118	He Frowned	80	24	41	42	41	42	42	42	42	41	41	40	40			
The Light	24	102	62	62	62	62	62	62	64	64	64	64	63	The Winding	81	7	28	29	28	29	29	29	29	29	29	29	29			
The Discerning	25	42	77	77	77	77	77	77	77	77	77	77	77	The Unshaping	82	82	19	19	19	19	19	19	19	19	19	19	19			
The Poets	26	47	227	227	226	226	226	226	227	226	226	227	227	The Fraudsters	83	86	36	36	36	36	36	36	36	36	36	36	36			

The Ants	27	48	95	95	95	95	95	95	93	94	94	94	94	The Tear	84	83	25	25	25	25	25	25	25	25	23	23	23	24
The Narration	28	49	88	88	88	88	88	88	88	88	88	88	88	The Constellations	85	27	22	22	22	22	22	22	22	22	22	22	22	22
The Spider	29	85	69	69	69	69	69	69	69	69	69	69	70	The Methodical	86	36	16	16	17	17	17	17	17	17	17	17	17	17
The Romans	30	84	60	60	59	59	59	59	60	60	60	60	60	The Most-High	87	8	19	19	19	19	19	19	19	19	19	19	19	19
Luqmân	31	57	33	33	33	33	33	33	34	34	34	34	34	The Enveloper	88	68	26	26	26	26	26	26	26	26	26	26	26	26
The Prostration	32	75	30	30	30	30	30	30	30	29	29	30	30	The Radiance	89	10	32	32	32	32	32	32	30	29	29	30	30	
The Coalized	33	90	73	73	73	73	73	73	73	73	73	73	73	The Place	90	35	20	20	20	20	20	20	20	20	20	20	20	20
Saba	34	58	54	54	54	54	54	54	54	54	54	55	55	The Sun	91	26	16	16	15	15	16	16	15	15	15	15	15	15
Shaper	35	43	45	45	46	46	45	45	45	45	45	46	44	The Night	92	9	21	21	21	21	21	21	21	21	21	21	21	21
Ya-Sîn	36	41	82	82	82	82	82	82	83	82	82	82	82	The Daytime	93	11	11	11	11	11	11	11	11	11	11	11	11	11
The Rangers	37	56	181	182	181	182	182	182	182	181	181	182	182	The Decortication	94	12	8	8	8	8	8	8	8	8	8	8	8	8
Şâd	38	38	86	86	86	86	86	86	88	85	86	86	86	The Fig Tree	95	28	8	8	8	8	8	8	8	8	8	8	8	8
The Groups	39	59	72	72	72	72	72	72	75	72	72	73	72	The Adherence	96	1	20	20	20	20	20	20	19	19	19	18	18	
Forgiver	40	60	84	84	84	84	84	84	85	82	82	86	84	The Measure	97	25	5	5	5	5	6	6	5	5	5	6	6	
Detailed	41	61	53	53	53	53	53	53	54	52	52	52	52	The Explicit	98	100	8	8	8	8	8	8	8	9	9	9	9	9
The Consultation	42	62	50	50	50	50	50	50	53	50	50	50	53	The Shaking	99	93	8	8	9	9	9	9	8	9	9	9	9	9
The Ornament	43	63	89	89	89	89	89	89	89	89	89	88	88	The Coursers	100	14	11	11	11	11	11	11	11	11	11	11	11	11
The Smoke	44	64	56	56	56	56	56	56	59	57	57	56	56	The Ravage	101	30	10	10	10	10	10	10	11	8	8	8	8	8
The Lying	45	65	36	36	36	36	36	36	37	36	36	36	36	The Multiplication	102	16	8	8	8	8	8	8	8	8	8	8	8	8
The Ergs	46	66	34	34	34	34	34	34	35	34	34	34	34	The Epoch	103	13	3	3	3	3	3	3	3	3	3	3	3	3
Muḥammad	47	95	39	39	39	39	39	39	38	40	40	39	41	The Pointing	104	32	9	9	9	9	9	9	9	9	9	9	9	9
The Opening	48	111	29	29	29	29	29	29	29	29	29	29	29	The Elephant	105	19	5	5	5	5	5	5	5	5	5	5	5	5
The Walls	49	106	18	18	18	18	18	18	18	18	18	18	18	Quraysh	106	29	5	5	5	5	5	5	4	4	4	4	4	5
Qâf	50	34	45	45	45	45	45	45	45	45	45	45	45	The Help	107	17	6	6	6	6	6	6	7	7	7	6	7	
The Atomizations	51	67	60	60	60	60	60	60	60	60	60	60	60	The Multiple	108	15	3	3	3	3	3	3	3	3	3	3	3	3
The Evolutivity	52	76	47	47	47	47	47	47	49	48	48	49	49	The Denigrators	109	18	6	6	6	6	6	6	6	6	6	6	6	6
The Celestial body	53	23	61	61	61	61	61	61	62	61	61	61	62	The Succour	110	114	3	3	3	3	3	3	3	3	3	3	3	3
The Moon	54	37	55	55	55	55	55	55	55	55	55	55	55	The Fibre	111	6	5	5	5	5	5	5	5	5	5	5	5	5
The Origin	55	97	77	77	77	77	77	77	78	76	76	78	78	The Exclusivity	112	22	4	4	4	4	5	5	4	4	4	5	5	
The Concrete	56	46	99	99	99	99	99	99	96	97	97	99	96	The Fission	113	20	5	5	5	5	5	5	5	5	5	5	5	5
The Iron	57	94	28	28	28	28	28	28	29	29	29	28	28	The People	114	21	6	6	6	6	7	7	6	6	6	7	7	

## Appendix 2

### HAPAX OF THE *BASMALAH*

#### The *basmalah* (البسمة)

The expression "*IN THE NAME OF GOD THE ORIGIN THE ARRANGING*" (بسم الله الرحمن الرحيم), which is the start of all of the chapters of the Qurân except one<sup>1</sup>, appears only once **at the start of a chapter** as a separate verse. The verse in question is verse 1 of chapter 1, "*THE OPENER*" (الفاتحة).

Only once in the Qurân is the expression "*IN THE NAME OF GOD THE ORIGIN THE ARRANGING*" (بسم الله الرحمن الرحيم) found within a chapter. It is the singular *basmalah* located in verse 30 of chapter 27, "*THE ANTS*" (النمل).

\* \* \*

#### The writing of the word *bi-'smi* (باسم)

In the expression "*In The Name of God*" ("*Bismi Allah*", بسم الله), "*In The Name Of*"/"*By The Name Of*" is exceptionally written without an *alif* (إ): "*bismi*" (يسم). It is the case in the *basmalât*, and only once in the Quranic text, in chapter 11, "*HÛD*," verse 41: "(...) *In The Name Of God* (بسم الله) (...)." In any other circumstance, in the Qurân, "*In The Name of*" is written with an *alif* (إ): "*bi-'smi*" (باسم).

#### The Attribute of God *The Origin* (*Al-Rahmân*, الرحمن)

The Qurân is made up of 114 chapters. Each one has a title, but only one of these titles is one of the words of the opening (the *basmalah*, البسمة), which is the 55<sup>th</sup>, "*THE ORIGIN*" (الرحمن).

#### The Attribute of God *The Arranging* (*Al-Rahîm*, الرحيم)

Only once in the Qurân, the attribute "*arranging*" (*rahîm*, رحيم) is not used for God, but to refer to a man, the Envoy, in chapter 9, verse 128.

---

<sup>1</sup> Chapter 9.

## Appendix 3

QURANIC HAPAX CITED IN <i>THE SUN RISES IN THE WEST</i> (VOLUME 1)		TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE No.	SEE PAGE
"Arranging" for the Envoy	رحيم (rahîm)	THE REVISION	9	128	149
Non-visible <i>basmalah</i>	البسمة غير مرئية	THE REVISION	9	-	152
Singular <i>basmalah</i>	البسمة الفريدة	THE ANTS	27	30	153
"Nineteen"	تسعة عشر (tis <sup>s</sup> ata <sup>s</sup> ashar <sup>a</sup> )	THE COVERED	74	30	160
"Fabulous"	فريا (fariyy <sup>an</sup> )	MARY	19	27	170
"Mary daughter of <sup>s</sup> Imrân"	مريم ابنت عمران (Maryama 'ibnata <sup>s</sup> Imrân)	THE TABOOIZATION	66	12	171
"Its ornament" linked to the end of the times of ignorantism	زخرفها (zukhrufahâ)	JONAH	10	24	173
"Aḥmad"	أحمد (Aḥmad)	THE RANK	61	6	174
"The Hour" cited while conferring a role relating to this upon an Envoy	الساعة (al-sâ <sup>s</sup> ah)	THE ORNAMENT	43	61	176
"The Day of the Straightening (Resurrection)" cited with an Envoy	يوم القيامة (yawm al-qiyâmah)	THE WOMEN	4	159	176

QURANIC HAPAX CITED IN <i>THE SUN RISES IN THE WEST</i> (VOLUME 1)		TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NO.	SEE PAGE
"Frowned"	عبوسا ( <sup>ʔ</sup> abûss <sup>an</sup> )	THE HUMAN	76	10	185
"Tensed up"	بسر (bassara)	THE COVERED	74	22	186
"Uzair"	عزير ( <sup>ʔ</sup> uzayr)	THE REVISION	9	30	188
"The Decipherer"	الرقيم (al-raqîm)	THE CRYPT	18	9	196
"We Turn them over"	نقلبهم (nuqallibuhum)	THE CRYPT	18	18	203
"His volant"	طنره (ṭâ'iruhu)	THE ROUTING	17	13	209
"Our Argument"	حجتنا (ḥujjatunâ)	THE HERDS	6	83	212
"Compact"	رتقا ( <sup>an</sup> ratq <sup>an</sup> )	THE ANNUNCIATORS	21	30	214
"Separated"	فتقتهما (fataqnâhumâ)	THE ANNUNCIATORS	21	30	214
"Expander"	موسعون (mûssi <sup>ʔ</sup> ûn)	THE ATOMIZATIONS	51	47	215
"Pushing"	بكَة (bakkah)	THE CONTINUITY OF IMRÂN	3	96	216



QURANIC HAPAX CITED IN <i>THE SUN RISES IN THE WEST</i> (VOLUME 1)		TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NO.	SEE PAGE
"Joint"	مصلى (muṣallâ)	THE COW	2	125	217
"The day of the greatest pilgrimage (argumentation)"	يوم الحج الأكبر (yawm al-ḥajjī al-‘akbar)	THE REVISION	9	3	219
"The exhibition and what it hides"	الجهر وما يخفى (al-jahra wa mâ yakhfâ)	THE MOST-HIGH	87	7	224
"Aaron's sister"	أخت هرون (‘ukhta Hârûn)	MARY	19	28	231
"The most-high" to refer to Moses	الأعلى (al-’a‘lâ)	ṬA-HA	20	68	234
"Chronographed"	موقوتا (mawqûṭ <sup>an</sup> )	THE WOMEN	4	103	243
"Recommencing"	عيدا (‘îd <sup>an</sup> )	THE TABLE	5	114	248
"Eighty"	ثمانين (thamânîn)	THE LIGHT	24	4	259

## Appendix 4

### THE FOURTEEN READINGS OF THE QURÂN

For each of the 14 Readings, this table indicates the place of diffusion, the Reader(s) that made it known, as well as the two most famous transmitters thereof. The complete chains of transmission are listed in specialised works.

NAME OF THE CITY		READERS		TRANSMITTERS OF THE READINGS AND DATE OF THEIR DEATH
1	Medina	1	Nâfi <sup>ؓ</sup>	Warsh (812/813)
				Qâlûn (834/835)
		2	Abû Ja <sup>ؓ</sup> far Yazîd Ibn Al-Qa <sup>ؓ</sup> qâ	ʿÎsâ Ibn Waedân (776/777)
				Sulaymân Ibn Jammâz (786/787)
2	Mecca	3	Abdallah Ibn Kathîr	Qunbul (903/904)
				ʿAḥmad Ibn Moḥammad Al-Bazzî (864/865)
		4	Mohammed Ibn Maḥṣîn	ʿAḥmad Ibn Moḥammad Al-Bazzî (864/865)
				Ibn Shanbûdh (939/940)
3	Kûfa	5	ʿÂṣim Ibn Abî Al-Nujûd	Ḥafṣ (796/797)
				Shu <sup>ؓ</sup> ba Abû Bakr Ibn ʿAyyâsh (808/809)
		6	Ḥamza Ibn Ḥabîb Al-Zayyât	Khalaf Ibn Hishâm Al-Bazzâr (843/844)
				Khallâd Al-Ṣayrafî (834/835)
		7	Abu Al-Ḥasan Ali Al-Kisâʿî	Ḥafṣ Ibn ʿAmr Al-Dawrî (860/861)
				Al-Layth Ibn Khâlîd (854/855)
		8	Khalaf Ibn Hishâm Al-Bazzâr	Ishâq Ibn ʿIbrâhîm (898/899)
				ʿIdrîs Al-Ḥaddâd (904/905)
		9	Al-ʿA <sup>ؓ</sup> mash	Al-Shanbûdhî (997/998)
				Al-Muṭawwa <sup>ؓ</sup> ʿî (981/982)

NAME OF THE CITY		READERS		TRANSMITTERS OF THE READINGS AND DATE OF THEIR DEATH
4	Basra	10	Abû ʿAmr Ibn Al-ʿAlâʾ	Ḥafṣ Ibn ʿAmr Al-Dawrî (860/861)
				Şâlah Ibn Ziyâd Al-Sûsî (874/875)
		11	Yaʿqûb Ibn ʾIshâq Al-Ḥaḍramî	Ruways Al-Luʾluʾî (852/853)
				Rûḥ Ibn ʿAbd Al-Muʾmin (849/850)
		12	Yahyâ Ibn Al-Mubârak Al-Yazîdî	Sulaymân Ibn Al-Ḥakam (849/850)
				ʾAḥmad Ibn Faraj (915/916)
5	Damascus	13	Al-Ḥasan Al-Baṣrî	Shujâʿ Al-Balkhî (805/806)
				Ḥafṣ Ibn ʿAmr Al-Dawrî (860/861)
		14	ʿAbdallâh Ibn ʿÂmir Al-Yaḥsubî	Hishâm Ibn ʿAmmâr Al-Zafirî (859/860)
				ʿAbdallâh Ibn Dhakwân (856/857)

## Appendix 5

### CITATIONS OF THE ATTRIBUTE OF GOD "THE ORIGIN" (*AL-RAḤMÂN*, الرحمن) IN THE QURÂN (Excluding the opening *basmalât*)

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE OPENER	1	3
THE COW	2	163
THE THUNDER	13	30
THE ROUTING	17	110
MARY	19	18 - 26 - 44 - 45 - 58 - 61 - 69 - 75 - 78 - 85 - 87 - 88 - 91 - 92 - 93 - 96
ṬA-HA	20	5 - 90 - 108 - 109
THE ANNUNCIATORS	21	26 - 36 - 42 - 112
THE DISCERNING	25	26 - 59 - 60 (2) - 63
THE POETS	26	5
THE ANTS	27	30 <sup>1</sup>
YA-SÎN	36	11 - 15 - 23 - 52
DETAILED	41	2
THE ORNAMENT	43	17 - 19 - 20 - 33 - 36 - 45 - 81
QÂF	50	33
THE ORIGIN	55	1
THE AGGREGATION	59	22
THE POSSESSION	67	3 - 19 - 20 - 29
THE ANNOUNCEMENT	78	37 - 38
TOTAL		56

<sup>1</sup> Citation of the Attribute of God "The Origin" (*Al-Raḥmân*, الرحمن) in the singular *basmalah*.

## Appendix 6

### CITATIONS OF THE ATTRIBUTE "ARRANGING" (*RAḤĪM*, رَحِيم) IN THE QURÂN (Excluding the opening *basmalât*)

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE OPENER	1	3
THE COW	2	37 - 54 - 128 - 143 - 160 - 163 - 173 - 182 - 192 - 199 - 218 - 226
THE CONTINUITY OF ʿIMRÂN	3	31 - 89 - 129
THE WOMEN	4	16 - 23 - 25 - 29 - 64 - 96 - 100 - 106 - 110 - 129 - 152
THE TABLE	5	3 - 34 - 39 - 74 - 98
THE HERDS	6	54 - 145 - 165
THE CHAIRS	7	153 - 167
THE SUPPLEMENTS	8	69 - 70
THE REVISION	9	5 - 27 - 91 - 99 - 102 - 104 - 117 - 118 - 128
JONAH	10	107
HÛD	11	41 - 90
JOSEPH	12	53 - 98
ABRAHAM	14	36
AL-ḤIJR	15	49
THE BEES	16	7 - 18 - 47 - 110 - 115 - 119
THE ROUTING	17	66
THE PILGRIMAGE	22	65
THE LIGHT	24	5 - 20 - 22 - 33 - 62
THE DISCERNING	25	6 - 70

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE POETS	26	9 - 68 - 104 - 122 - 140 - 159 - 175 - 191 - 217
THE ANTS	27	11 - 30 <sup>1</sup>
THE NARRATION	28	16
THE ROMANS	30	5
THE PROSTRATION	32	6
THE COALIZED	33	5 - 24 - 43 - 50 - 59 - 73
SABA	34	2
YA-SÎN	36	5 - 58
THE GROUPS	39	53
DETAILED	41	2 - 32
THE CONSULTATION	42	5
THE SMOKE	44	42
THE ERGS	46	8
THE OPENING	48	14
THE WALLS	49	5 - 12 - 14
THE EVOLUTIVITY	52	28
THE IRON	57	9 - 28
THE DISPUTE	58	12
THE AGGREGATION	59	10 - 22
THE EXAMINED	60	7 - 12
THE DISCONSIDERATION	64	14
THE TABOOIZATION	66	1
THE ENWRAPPED	73	20
TOTAL		114

---

<sup>1</sup> Citation of the Attribute of God "The Arranging" (*Al-Raḥîm*, الرحيم) in the singular *basmalah*.

## Appendix 7

### CITATIONS OF THE NAME "MARY" (مريم) IN THE QURÂN

	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
<i>Mary</i>	THE CONTINUITY OF ʔIMRÂN	3	36 - 37 - 42 - 43 - 44 - 45	11
	THE WOMEN	4	156 - 171	
	MARY	19	16 - 27	
	THE TABOOIZATION	66	12	
<i>The Messiah Jesus son of Mary</i>	THE CONTINUITY OF ʔIMRÂN	3	45	3
	THE WOMEN	4	157 - 171	
<i>Jesus son of Mary</i>	THE COW	2	87 - 253	13
	THE TABLE	5	46 - 78 - 110 - 112 - 114 - 116	
	MARY	19	34	
	THE COALIZED	33	7	
	THE IRON	57	27	
	THE RANK	61	6 - 14	
<i>The Messiah son of Mary</i>	THE TABLE	5	17 (2) - 72 - 75	5
	THE REVISION	9	31	
<i>Son of Mary</i>	THE BELIEVERS	23	50	2
	THE ORNAMENT	43	57	
TOTAL				34

## Appendix 8

### CITATIONS OF THE NAME "JESUS" (عيسى) IN THE QURÂN

	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
<i>Jesus</i>	THE COW	2	136	9
	THE CONTINUITY OF ʿIMRÂN	3	52 - 55 - 59 - 84	
	THE WOMEN	4	163	
	THE HERDS	6	85	
	THE CONSULTATION	42	13	
	THE ORNAMENT	43	63	
<i>Jesus son of Mary</i>	THE COW	2	87 - 253	13
	THE TABLE	5	46 - 78 - 110 - 112 - 114 - 116	
	MARY	19	34	
	THE COALIZED	33	7	
	THE IRON	57	27	
	THE RANK	61	6 - 14	
<i>The Messiah Jesus son of Mary</i>	THE CONTINUITY OF ʿIMRÂN	3	45	3
	THE WOMEN	4	157 - 171	
TOTAL				25

Regarding the term *the Messiah* used alone, it is mentioned three times in the Qurân: chapter 4 in verse 172, chapter 5 in verse 72 and chapter 9 in verse 30.



## Appendix 9

### CITATIONS OF THE NAME "ÂDAM" (آدم) IN THE QURÂN

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE COW	2	31 - 33 - 34 - 35 - 37
THE CONTINUITY OF IMRÂN	3	33 - 59
THE TABLE	5	27
THE CHAIRS	7	11 - 19 - 26 - 27 - 31 - 35 - 172
THE ROUTING	17	61 - 70
THE CRYPT	18	50
MARY	19	58
TA-HA	20	115 - 116 - 117 - 120 - 121
YA-SÎN	36	60
TOTAL		25

## Appendix 10

### CITATIONS OF THE WORD "HOUR" (ساعة) IN THE QURÂN

	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
<i>Hour</i> (ساعة)	THE CHAIRS	7	34	8
	THE REVISION	9	117	
	JONAH	10	45 - 49	
	THE BEES	16	61	
	THE ROMANS	30	55	
	SABA	34	30	
	THE ERGS	46	35	
<i>The Hour</i> (الساعة)	THE HERDS	6	31 - 40	40
	THE CHAIRS	7	187	
	JOSEPH	12	107	
	AL-HIJR	15	85	
	THE BEES	16	77	
	THE CRYPT	18	21 - 36	
	MARY	19	75	
	TA-HA	20	15	
	THE ANNUNCIATORS	21	49	
	THE PILGRIMAGE	22	1 - 7 - 55	
	THE DISCERNING	25	11 (2)	
	THE ROMANS	30	12 - 14 - 55	
	LUQMÂN	31	34	
	THE COALIZED	33	63 (2)	
	SABA	34	3	
	FORGIVER	40	46 - 59	
	DETAILED	41	47 - 50	
	THE CONSULTATION	42	17 - 18	
	THE ORNAMENT	43	61 - 66 - 85	
	THE LYING	45	27 - 32 (2)	
	MUHAMMAD	47	18	
	THE MOON	54	1 - 46 (2)	
	THE PULLERS	79	42	
TOTAL				48

## Appendix 11

### CITATIONS OF THE EXPRESSION "THE DAY OF THE STRAIGHTENING" (يوم القيامة) (*RESURRECTION*) IN THE QURÂN

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE COW	2	85 - 113 - 174 - 212
THE CONTINUITY OF ʿIMRÂN	3	55 - 77 - 161 - 180 - 185 - 194
THE WOMEN	4	87 - 109 - 141 - 159
THE TABLE	5	14 - 36 - 64
THE HERDS	6	12
THE CHAIRS	7	32 - 167 - 172
JONAH	10	60 - 93
HÛD	11	60 - 98 - 99
THE BEES	16	25 - 27 - 92 - 124
THE ROUTING	17	13 - 58 - 62 - 97
THE CRYPT	18	105
MARY	19	95
TA-HA	20	100 - 101 - 124
THE ANNUNCIATORS	21	47
THE PILGRIMAGE	22	9 - 17 - 69
THE BELIEVERS	23	16
THE DISCERNING	25	69
THE NARRATION	28	41 - 42 - 61 - 71 - 72
THE SPIDER	29	13 - 25
THE PROSTRATION	32	25
SHAPER	35	14
THE GROUPS	39	15 - 24 - 31 - 47 - 60 - 67
DETAILED	41	40
THE CONSULTATION	42	45
THE LYING	45	17 - 26
THE ERGS	46	5
THE DISPUTE	58	7
THE EXAMINED	60	3
THE CALAME	68	39
THE STRAIGHTENING	75	1 - 6
TOTAL		<b>70</b>

## Appendix 12

### CITATIONS OF THE WORD "CRYPT" (كهف) IN THE QURÂN

	TITLE OF THE CHAPTER	VULGATE ORDER	VERSE NUMBER	
<i>the crypt</i> (الكهف)	THE CRYPT	18	9 - 10 - 11 - 16	<b>4</b>
<i>their crypt</i> (كهفهم)			17 - 25	<b>2</b>
TOTAL				<b>6</b>

## Appendix 13

### CITATIONS OF THE WORD "TRUE" (*ḥaḳ*, حَق)

#### IN THE QURÂN

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE COW	2	26 - 42 (2) - 61 - 71 - 91 - 109 - 119 - 121 - 144 - 146 - 147 - 149 - 176 - 180 - 213 (2) - 236 - 241 - 252 - 282 (2)
THE CONTINUITY OF <sup>2</sup> IMRÂN	3	3 - 21 - 60 - 62 - 71 (2) - 86 - 102 - 108 - 112 - 154 - 181
THE WOMEN	4	105 - 122 - 151 - 155 - 170 - 171
THE TABLE	5	27 - 48 (2) - 77 - 83 - 84 - 116
THE HERDS	6	5 - 30 - 57 - 62 - 66 - 73 (2) - 91 - 93 - 114 - 151
THE CHAIRS	7	8 - 33 - 43 - 44 (2) - 53 - 89 - 105 - 118 - 146 - 159 - 169 - 181
THE SUPPLEMENTS	8	4 - 5 - 6 - 7 - 8 - 32 - 74
THE REVISION	9	29 - 33 - 48 - 111
JONAH	10	4 - 5 - 23 - 30 - 32 (2) - 35 (3) - 36 - 53 (2) - 55 - 76 - 77 - 82 - 94 - 103 - 108
HÛD	11	17 - 45 - 79 - 120
JOSEPH	12	51 - 100
THE THUNDER	13	1 - 14 - 17 - 19
ABRAHAM	14	19 - 22
AL-HIJR	15	8 - 55 - 64 - 85
THE BEES	16	3 - 38 - 102
THE ROUTING	17	33 - 81 - 105 (2)
THE CRYPT	18	13 - 21 - 29 - 44 - 56 - 98
MARY	19	34
ṬA-HA	20	114
THE ANNUNCIATORS	21	18 - 24 - 55 - 97 - 112
THE PILGRIMAGE	22	6 - 40 - 54 - 62 - 74 - 78
THE BELIEVERS	23	41 - 62 - 70 (2) - 71 - 90 - 116
THE LIGHT	24	25 (2) - 49
THE DISCERNING	25	26 - 33 - 68

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE ANTS	27	79
THE NARRATION	28	3 - 13 - 39 - 48 - 53 - 75
THE SPIDER	29	44 - 68
THE ROMANS	30	8 - 47 - 60
LUQMÂN	31	9 - 30 - 33
THE PROSTRATION	32	3
THE COALIZED	33	4 - 53
SABA	34	6 - 23 - 26 - 43 - 48 - 49
SHAPER	35	5 - 24 - 31
THE RANGERS	37	37
ŞÂD	38	22 - 26 - 64 - 84 (2)
THE GROUPS	39	2 - 5 - 41 - 67 - 69 - 75
FORGIVER	40	5 - 20 - 25 - 55 - 75 - 77 - 78
DETAILED	41	15 - 53
THE CONSULTATION	42	17 - 18 - 24 - 42
THE ORNAMENT	43	29 - 30 - 78 (2) - 86
THE SMOKE	44	39
THE LYING	45	6 - 22 - 29 - 32
THE ERGS	46	3 - 7 - 17 - 20 - 30 - 34
MUHAMMAD	47	2 - 3
THE OPENING	48	27 - 28
QÂF	50	5 - 19 - 42
THE ATOMIZATIONS	51	19 - 23
THE CELESTIAL BODY	53	28
THE CONCRETE	56	95
THE IRON	57	16 - 27
THE EXAMINED	60	1
THE RANK	61	9
THE DISCONSIDERATION	64	3
THE PROVER	69	51
THE ASCENTS	70	24
THE ANNOUNCEMENT	78	39
THE EPOCH	103	3
TOTAL		244

# Appendix 14

## CITATIONS OF THE NAME OF THE PROPHET MUHAMMAD IN THE QURÂN

	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
<i>Muḥammad</i> (محمد)	THE CONTINUITY OF ʿIMRÂN	3	144	4
	THE COALIZED	33	40	
	MUḤAMMAD	47	2	
	THE OPENING	48	29	
<i>Aḥmad</i> (أحمد)	THE RANK	61	6	1
TOTAL				5

## Appendix 15

### CITATIONS OF THE WORD "NAME" (اسم) IN THE QURÂN

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE TABLE	5	4
THE HERDS	6	118 - 119 - 121 - 138
THE PILGRIMAGE	22	28 - 34 - 36 - 40
THE WALLS	49	11
THE ORIGIN	55	78
THE CONCRETE	56	74 - 96
THE PROVER	69	52
THE ENWRAPPED	73	8
THE HUMAN	76	25
THE MOST-HIGH	87	1 - 15
THE ADHERENCE	96	1
TOTAL		19



# Appendix 16

## WHOLE NUMBERS IN THE QURÂN (Cardinal numbers)

NUMBER	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
1	THE COW	2	61 - 133 - 163 - 213
	THE WOMEN	4	1 - 3 - 11 (2) - 12 - 102 - 171
	THE TABLE	5	48 - 73
	THE HERDS	6	19 - 98
	THE CHAIRS	7	189
	THE REVISION	9	31
	JONAH	10	19
	HÛD	11	118
	JOSEPH	12	31 - 39 - 67
	THE THUNDER	13	4 - 16
	ABRAHAM	14	48 - 52
	THE BEES	16	22 - 51 - 93
	THE CRYPT	18	110
	THE ANNUNCIATORS	21	92 - 108
	THE PILGRIMAGE	22	34
	THE BELIEVERS	23	52
	THE LIGHT	24	2
	THE DISCERNING	25	14 - 32
	THE SPIDER	29	46
	LUQMÂN	31	28
	SABA	34	46
	YA-SÎN	36	29 - 49 - 53
	THE RANGERS	37	4 - 19
	ŞÂD	38	5 - 15 - 23 - 65
	THE GROUPS	39	4 - 6
	FORGIVER	40	16
	DETAILED	41	6
	THE CONSULTATION	42	8
	THE ORNAMENT	43	33
	THE MOON	54	24 - 31 - 50
	THE PROVER	69	13 - 14
	THE PULLERS	79	13

61

NUMBER	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
2	THE WOMEN	4	11 - 176	15
	THE TABLE	5	106	
	THE HERDS	6	143 (2) - 144 (2)	
	THE REVISION	9	40	
	HÛD	11	40	
	THE THUNDER	13	3	
	THE BEES	16	51	
	THE BELIEVERS	23	27	
	YA-SÎN	36	14	
	FORGIVER	40	11 (2)	
3	THE COW	2	196 - 228	17
	THE CONTINUITY OF <sup>2</sup> IMRÂN	3	41	
	THE WOMEN	4	171	
	THE TABLE	5	73 - 89	
	THE REVISION	9	118	
	HÛD	11	65	
	THE CRYPT	18	22	
	MARY	19	10	
	THE LIGHT	24	58 (2)	
	THE GROUPS	39	6	
	THE CONCRETE	56	7	
	THE DISPUTE	58	7	
	THE DIVORCE	65	4	
	THE ENVOYS	77	30	
4	THE COW	2	226 - 234 - 260	12
	THE WOMEN	4	15	
	THE REVISION	9	2 - 36	
	THE LIGHT	24	4 - 6 - 8 - 13 - 45	
	DETAILED	41	10	
5	THE CRYPT	18	22	2
	THE DISPUTE	58	7	
6	THE CHAIRS	7	54	7
	JONAH	10	3	
	HÛD	11	7	
	THE DISCERNING	25	59	
	THE PROSTRATION	32	4	
	QÂF	50	38	
	THE IRON	57	4	

NUMBER	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
7	THE COW	2	29 - 196 - 261	24
	JOSEPH	12	43 (3) - 46 (3) - 47 - 48	
	AL-ĤIJR	15	44 - 87	
	THE ROUTING	17	44	
	THE CRYPT	18	22	
	THE BELIEVERS	23	17 - 86	
	LUQMÂN	31	27	
	DETAILED	41	12	
	THE DIVORCE	65	12	
	THE POSSESSION	67	3	
	THE PROVER	69	7	
	NOAH	71	15	
	THE ANNOUNCEMENT	78	12	
8	THE HERDS	6	143	5
	THE NARRATION	28	27	
	THE GROUPS	39	6	
	THE PROVER	69	7 - 17	
9	THE ROUTING	17	101	4
	THE CRYPT	18	25	
	THE ANTS	27	12 - 48	
10	THE COW	2	196 - 234	9
	THE TABLE	5	89	
	THE HERDS	6	160	
	THE CHAIRS	7	142	
	HÛD	11	13	
	ṬA-HA	20	103	
	THE NARRATION	28	27	
	THE RADIANCE	89	2	
11	JOSEPH	12	4	1
12	THE COW	2	60	5
	THE TABLE	5	12	
	THE CHAIRS	7	160 (2)	
	THE REVISION	9	36	
19	THE COVERED	74	30	1
20	THE SUPPLEMENTS	8	65	1
30	THE CHAIRS	7	142	2
	THE ERGS	46	15	

NUMBER	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
<b>40</b>	THE COW	2	51	<i>4</i>
	THE TABLE	5	26	
	THE CHAIRS	7	142	
	THE ERGS	46	15	
<b>50</b>	THE SPIDER	29	14	<i>1</i>
<b>60</b>	THE DISPUTE	58	4	<i>1</i>
<b>70</b>	THE CHAIRS	7	155	<i>3</i>
	THE REVISION	9	80	
	THE PROVER	69	32	
<b>80</b>	THE LIGHT	24	4	<i>1</i>
<b>99</b>	ŞÂD	38	23	<i>1</i>
<b>100</b>	THE COW	2	259 (2) - 261	<i>6</i>
	THE SUPPLEMENTS	8	65 - 66	
	THE LIGHT	24	2	
<b>200</b>	THE SUPPLEMENTS	8	65 - 66	<i>2</i>
<b>300</b>	THE CRYPT	18	25	<i>1</i>
<b>1,000</b>	THE COW	2	96	<i>8</i>
	THE SUPPLEMENTS	8	9 - 65 - 66	
	THE PILGRIMAGE	22	47	
	THE SPIDER	29	14	
	THE PROSTRATION	32	5	
	THE MEASURE	97	3	
<b>2,000</b>	THE SUPPLEMENTS	8	66	<i>1</i>
<b>3,000</b>	THE CONTINUITY OF ²IMRÂN	3	124	<i>1</i>
<b>5,000</b>	THE CONTINUITY OF ²IMRÂN	3	125	<i>1</i>
<b>50,000</b>	THE ASCENTS	70	4	<i>1</i>
<b>100,000</b>	THE RANGERS	37	147	<i>1</i>
<b>TOTAL</b>				<b>199</b>

The various ordinal numbers cited in the Qurân are: "*first*", "*second*", "*third*", "*fourth*", "*fifth*", "*sixth*" and "*eighth*".



## CONTENTS

### VOLUME 1: SCIENCE FOR THE HOUR

Preface	p. 39
Preliminary information	p. 49
Is modern Science atheist or theist?	p. 53
The original Message of Islâm	p. 73
Introduction to the Qurân	p. 105
General table of the Qurân No. 1	p. 137
In The Name of God, <small>بسم الله</small> Linguistic analysis of the terms of the opening of the Qurân (the <i>basmalah</i> , <small>البسملة</small> )	p. 141
The Origin ( <small>الرحمن</small> ) The primexplanation, the <i>ta'wîl</i> ( <small>التأويل</small> )	p. 151
The Arranging ( <small>الرحيم</small> ) The pilgrimage, the argumentation ( <i>al-ḥajj</i> , <small>الحج</small> )	p. 191
Messianic air Lifting of the cover, <i>kashfu al-ghîṭâ'</i> ( <small>كشف الغطاء</small> )	p. 227
Conclusion	p. 261
Appendices	p. 263

Appendix 1	p. 265
General table of the Qurân No. 2	
Number of verses of the chapters in the eleven verse-counts	
Appendix 2	p. 269
Hapax of the <i>basmalah</i>	
Appendix 3	p. 270
Quranic hapax cited in volume 1	
Appendix 4	p. 273
The fourteen Readings of the Qurân	
Appendix 5	p. 275
Citations of the Attribute of God " <i>The Origin</i> " (الرحمن) in the Qurân	
Appendix 6	p. 276
Citations of the Attribute " <i>Arranging</i> " (رحيم) in the Qurân	
Appendix 7	p. 278
Citations of the name " <i>Mary</i> " (مريم) in the Qurân	
Appendix 8	p. 279
Citations of the name " <i>Jesus</i> " (عيسى) in the Qurân	
Appendix 9	p. 280
Citations of the name " <i>Âdam</i> " (آدم) in the Qurân	
Appendix 10	p. 281
Citations of the word " <i>Hour</i> " (ساعة) in the Qurân	
Appendix 11	p. 282
Citations of the expression " <i>The Day of the Straightening</i> " (يوم القيمة) (Resurrection) in the Qurân	
Appendix 12	p. 283
Citations of the word " <i>crypt</i> " (كهف) in the Qurân	
Appendix 13	p. 284
Citations of the word " <i>true</i> " (حق, haq) in the Qurân	
Appendix 14	p. 286
Citations of the name of the Prophet Muhammad in the Qurân	
Appendix 15	p. 287
Citations of the word " <i>Name</i> " (اسم) in the Qurân	
Appendix 16	p. 288
Whole numbers in the Qurân	

*The Sun Rises in the West*

© SCDOFG

[www.scdofg.net](http://www.scdofg.net)

Legal deposit: september 2018, France

ISBN: 978-2-490002-08-5

All rights of reproduction and translation reserved

-----

*Printed in France by Copy-Media in september 2018*



## FARID GABTENI'S QUOTES

"There is no longer any need to demonstrate the key role of images in education, information and communication. The use and the influence of images, as a support and means of communication, have become inescapable in our modern society, particularly among young people. To underestimate this reality is to ignore the human and social sciences, and it is to refuse to adapt oneself positively to the requirements of evolution. Aware of these current data, I consented to the request of my collaborators and of the SCDOFG to use my portraits in order to convey my texts and quotes for a wider diffusion among young people and the general public."

Farid Gabteni



"I would like to extend my support, encouragement and congratulate all those who are involved in organizing seminars and conferences on my work and who contribute to their dissemination. It is with this in mind that I agreed on the foundation of the SCDOFG. However, I cannot personally participate, with only a few exceptions; in fact, for several years, I've been dedicating myself to research and living away from the world."

Farid Gabteni



"It is true that those who convey and share my writings and quotations usually come from the intellectual world. I think that this is due – more than to the uniqueness of my literary expression – to my work, which is not scientifically controversial. I use neither polemic nor frivolity; I arouse and develop historical, philosophical, scientific and markedly universalist themes.

As for the general public – should I reach them – they nonetheless remain victim to an elitist education system and meet generalities more than accuracy, appearances rather than substance."



Farid Gabteni

copyright SCODFG

« *"Certainly, We have Sent it down as Qurân frank (Arabic, *ʿarabî*); perhaps you will reason!"* (Qurân / Chapter 12, verse 2). In Arabic, the word *aʿraba* (أعرب), from the root Σ-R-B (ع ر ب), means 'speaking openly, clearly, frankly', whilst the word *aʿjami* (أعجمي), from the root Σ-J-M (ع ج م), means 'speaking unintelligibly, hermetically, in code.' *ʿarabî* (clear/frank, عربي) is thus the antonym of *aʿjamî* (hermetic/coded, أعجمي). In other words, *ʿarabî* (عربي) denotes an expression, language or discourse which is clear and frank, whilst *aʿjamî* (أعجمي) denotes an expression, language or discourse which is hermetic and coded, which must be clarified in order to be understood. The Qurân was revealed in Arabic; i.e. in clear and frank language; in this case, the language is not intrinsically linked to an ethnic group. »



Farid Gabteni

copyright SCODFG

*"Can one believe without being credulous ?*

This is a recurring question in the West, where faith is commonly opposed to reason. Yet a watchful eye will point out that this divorce between belief and intelligence is specific to Western culture. It has not reached such proportions in any other civilisation. In no other culture has religion ever been as synonymous with obscurantism, that is, the negation of man's ability to consider and judge by himself. "

*Farid Gabteni*

**"We are expected to live in society, a way of living characterized by the group life, an environment in which culture and civilisation develop; and not in the mass, synonymous with impulsive unstable teeming crowd."**

**Farid Gabteni**

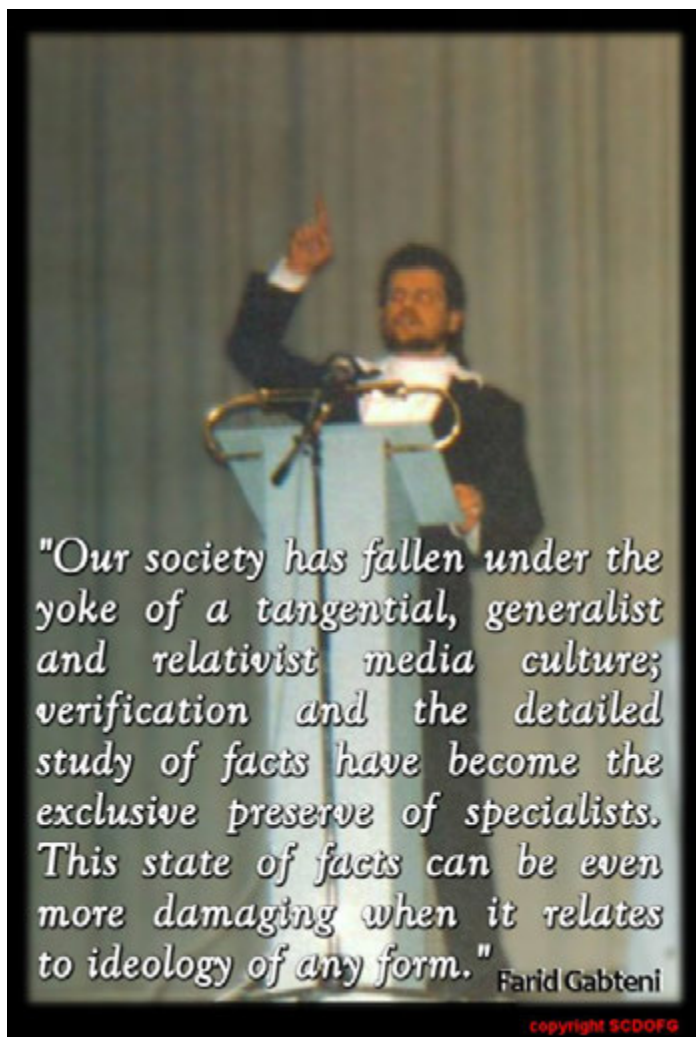




*"Atheistic materialism is an obscurantism disguised as a progressivism. Underhand and devastating, it conveys a truncated science and a decreased consciousness. By reducing, disparaging and denying all spiritual purpose of the human and the creation, by dehumanizing the individual and society through simplistic-looking theories, it denudes humanity of its substance and its reason for being."*

**Farid Gabteni**

copyright SCDOFG



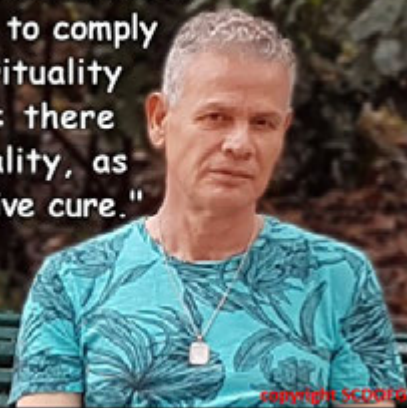
*"Our society has fallen under the yoke of a tangential, generalist and relativist media culture; verification and the detailed study of facts have become the exclusive preserve of specialists. This state of facts can be even more damaging when it relates to ideology of any form."*

**Farid Gabteni**

copyright SCDOFG

"Religion can be compared to a drug: essential to right a wrong, but possibly with undesirable side effects if misunderstood, and/or following failure to comply with the therapeutic prescription. Spirituality is to religion what a cure is to healing: there can be no religion without true spirituality, as there can be no healing without an effective cure."

**Farid Gabteni**

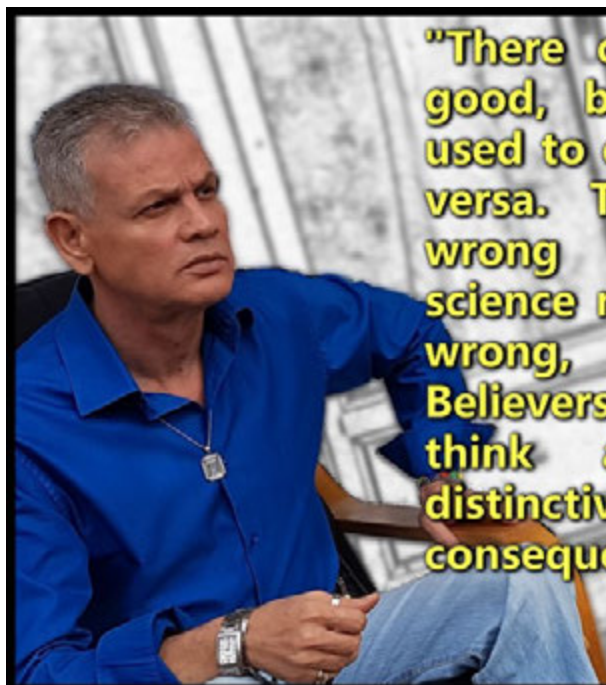


copyright SCDOFG

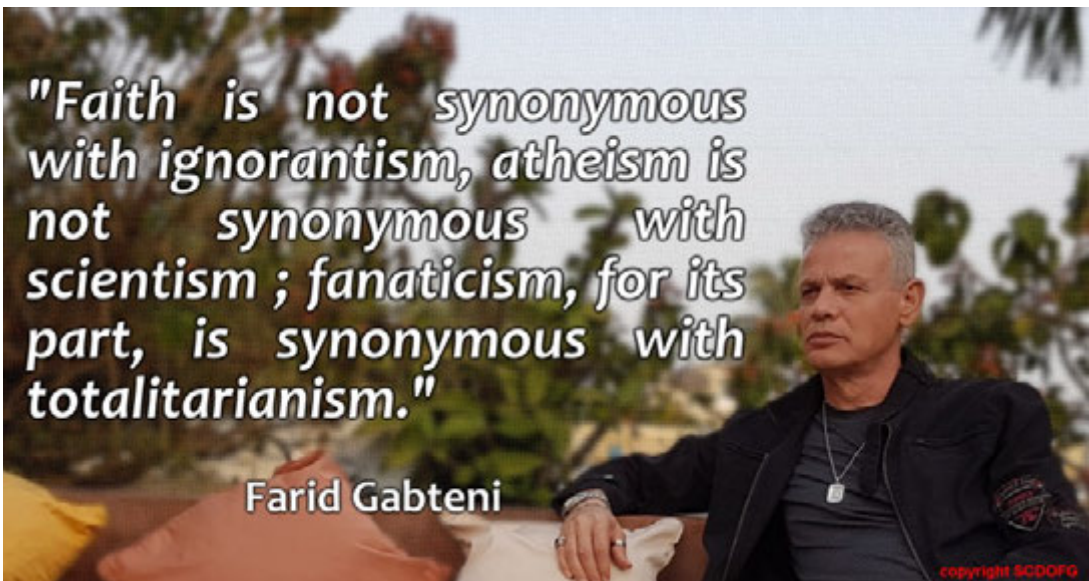
"There can be no evil in good, but good may be used to evil ends, and vice-versa. There can be no wrong in science, but science may be used to do wrong, and vice-versa. Believers, fearing God, think and act in a distinctive way as a consequence."

*Farid Gabteni*

copyright SCDOFG






A photograph of Farid Gabteni, a man with grey hair, wearing a dark jacket over a dark t-shirt and a necklace with a dog tag. He is sitting outdoors, leaning back on a cushion, with trees and foliage in the background.

"Faith is not synonymous with ignorantism, atheism is not synonymous with scientism ; fanaticism, for its part, is synonymous with totalitarianism."

Farid Gabteni

copyright SCDOFG

A black and white profile photograph of Farid Gabteni, looking to the right. He is wearing a dark suit jacket and a patterned tie.

"At the dawn of the new millennium, the whole world has to face with numerous ecological, social, political, economic and ethical crises... everyone agrees with that. Yet science and technology are developing at a vertiginous speed. The paradox between science and technological knowledge, on the one hand, and the system running out of steam, which generates them, on the other, becomes increasingly apparent."

*Farid Gabteni*

copyright SCDOFG



"The question "Where are we going?" is coming back in force and puts into perspective the frantic transformations taking place in a society becoming more globalised every day, composed of disoriented individuals. Evolution is no longer under control, as it is now only being driven by technological discoveries, without real consideration of the socio-economic, societal, psychological... in one word, human factors."

Farid Gabteni

"The question of a Creative Principle, of an intelligent and lucid Prime Cause, has now become a scientific issue. But, considering it reflexively has profound consequences. This leads us once again towards a real cultural revolution, questioning postulates that are more than two centuries old."

Farid Gabteni





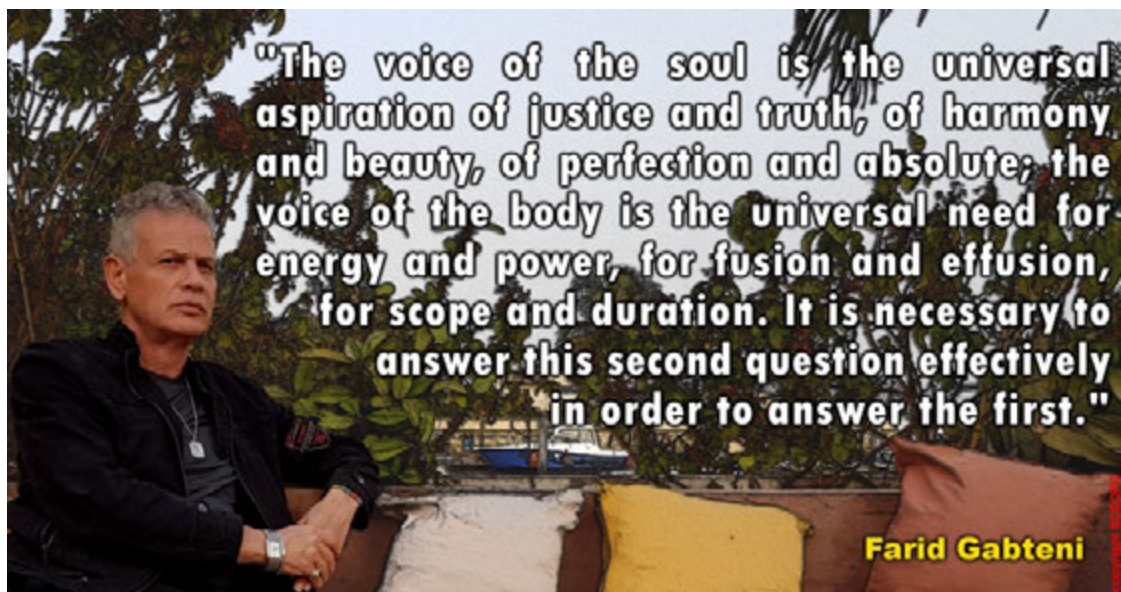
"For centuries, Europe lived under the yoke of the one-track thinking and the Inquisition, which was only definitively abolished in Spain in 1834. Formulating a new idea or expressing a contrary opinion to the ruling religion exposed the perpetrators to persecutions of the worst kind, and very often to death. After seven centuries of Muslim presence in Spain and four in Sicily, there are no remaining Muslim populations in those places, to the extent that, at the beginning of the twentieth century, only Christian populations and a surviving Jewish minority remained in Europe. Even then, a large proportion of this minority was almost exterminated during the Second World War."

*Farid Gabteni*



"The voice of the soul is the universal aspiration of justice and truth, of harmony and beauty, of perfection and absolute; the voice of the body is the universal need for energy and power, for fusion and effusion, for scope and duration. It is necessary to answer this second question effectively in order to answer the first."

**Farid Gabteni**





"Nowadays, few people are aware that most scientists of our time are believers, including many of those who were once atheists. People deliberately refrain from disclosing this. It must also be said that some of these scientists prefer to remain discreet in the interest of their career. The atheist establishment has indeed replaced that of the church and calls the shots from now on. Woe betide those who contest this - they are "excommunicated", vilified, denigrated and silenced, if possible."

*Farid Gabteni*

copyright SCDOFG



"For God, you are a student if you want it, you are a professor if you can ; the best is to be both."

*Farid Gabteni*

copyright SCDOFG



"In fact, modern science is much more favourable towards theism than atheism. I do mean theism, which consists of accepting the existence of a Unique, Living and Personal God as the transcendent cause of the world."

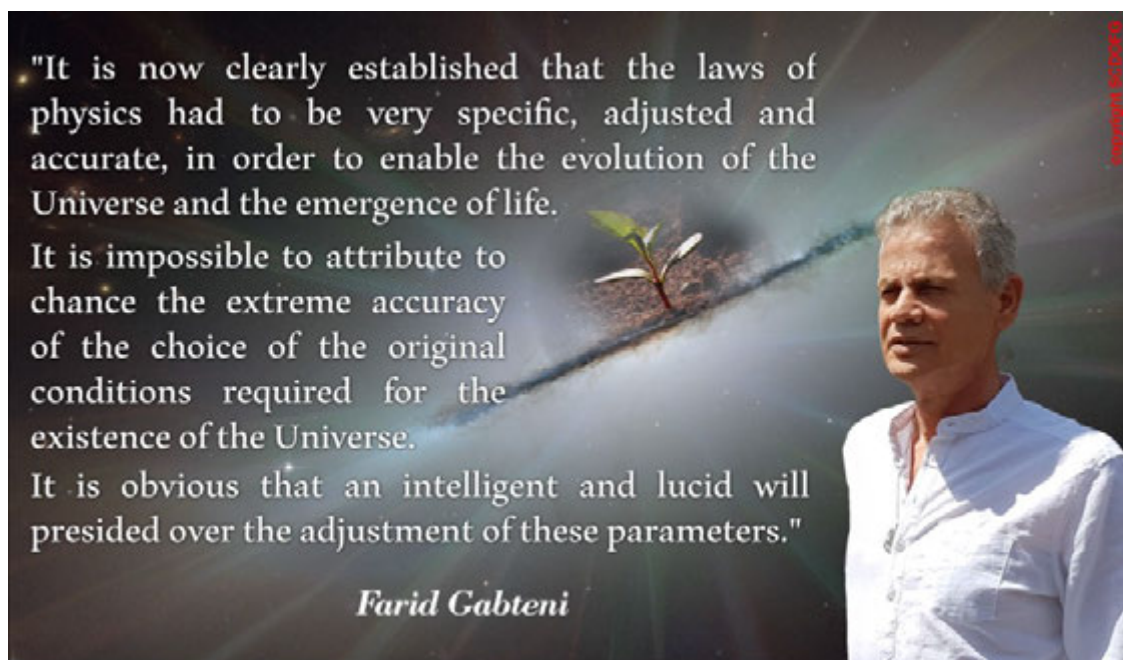
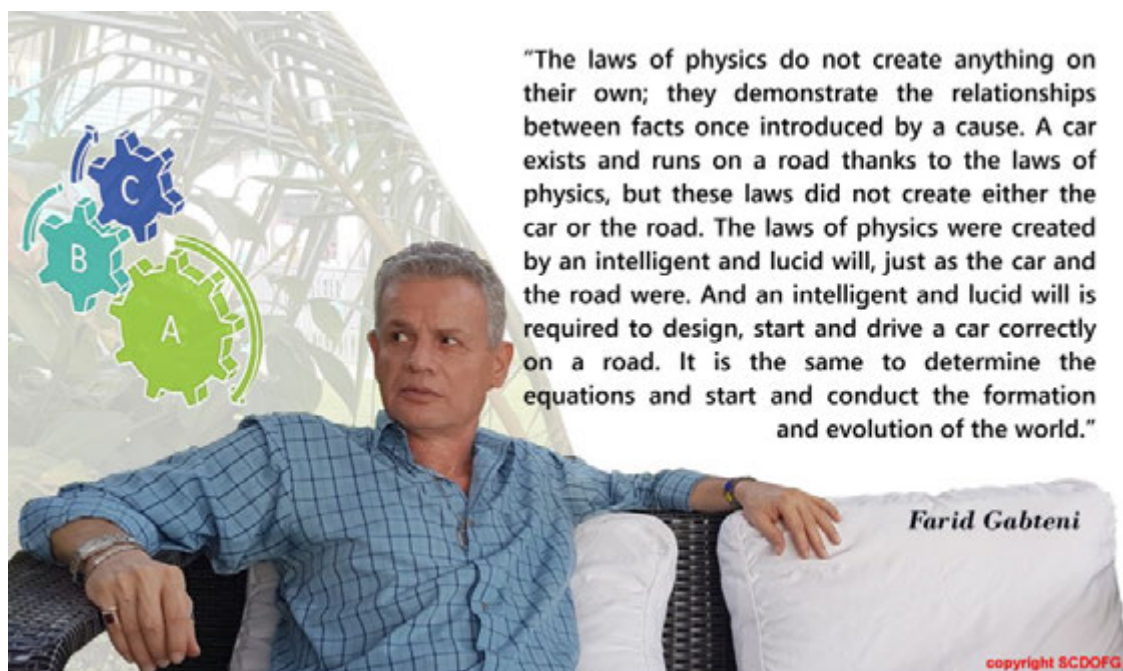
Farid Gabteni



"If information is indeed the basis of everything, that being said, the digit 1 does not produce anything; the law of arithmetic of  $1 + 1 = 2$  tells me that if, for example, I cause the addition of 1 book + 1 book, I get 2 books, but if I do not complete the action of adding together the 2 books, the law of arithmetic alone cannot cause this to happen. The laws of mathematics that enable natural phenomena to be explained, and therefore predicted, do not create them. In the same way, the law of gravity, which does not even explain gravity, does not create gravity or the matter on which gravity operates. It is therefore even less able to create the Universe."

Farid Gabteni







**"Scientists measure the meaning and the reach of the terms they use. They use them to transmit unequivocal information, corresponding to a single semantic unit, exempt from any other interpretation."**

**Farid Gabteni**


copyright scorp

**"Thinking that successive flukes are at the origin of the existence of the Universe and ourselves, is like believing that it is possible to systematically win the lottery during each draw, every second, twenty-four hours a day, non-stop, for fourteen billion years. For lack of being able to explain these extremely accurate adjustments of the laws of physics through simple chance, some people set forth the string theory, or the idea that there are several, or even an infinite number of Universes, including our own, and each of these has its own laws, which leaves the probability that at least one of these worlds must be correctly adjusted. Well, by chance "as usual ?", we are in that Universe."**

**Farid Gabteni**




copyright scorp

A portrait of Farid Gabteni, a middle-aged man with short grey hair, wearing a dark blue button-down shirt. He is looking directly at the camera with a neutral expression. The background behind him is a blue and green isometric cube pattern.

*"It can be said that the Universe has a universal language consisting of mathematical instructions, which are the foundation of the laws of physics and of everything that exists in this Universe. All that we can know and observe from this world is down to mastery of this language, which is expressed in everything. Study the sky, the earth, man, the ant, the molecule, the atom or anything, and you will see the transcription of this language. This is the seal of the Creator of the skies and the earth and what is between them."*

**Farid Gabteni**

copyright SCDOFG

A photograph of Farid Gabteni standing on a grassy area next to a road. He is wearing a dark blue short-sleeved shirt and light-colored trousers. He is pointing his right index finger towards a large rectangular sign mounted on two dark metal poles. The sign has a white background with black text. In the background, there is a paved road, some greenery, and a cloudy sky.

**"Sometimes you talk and you do not always know what you say ; sometimes you listen and you do not always understand what you hear; sometimes you look and you do not always perceive what you see."**

**Farid Gabteni**

copyright SCDOFG



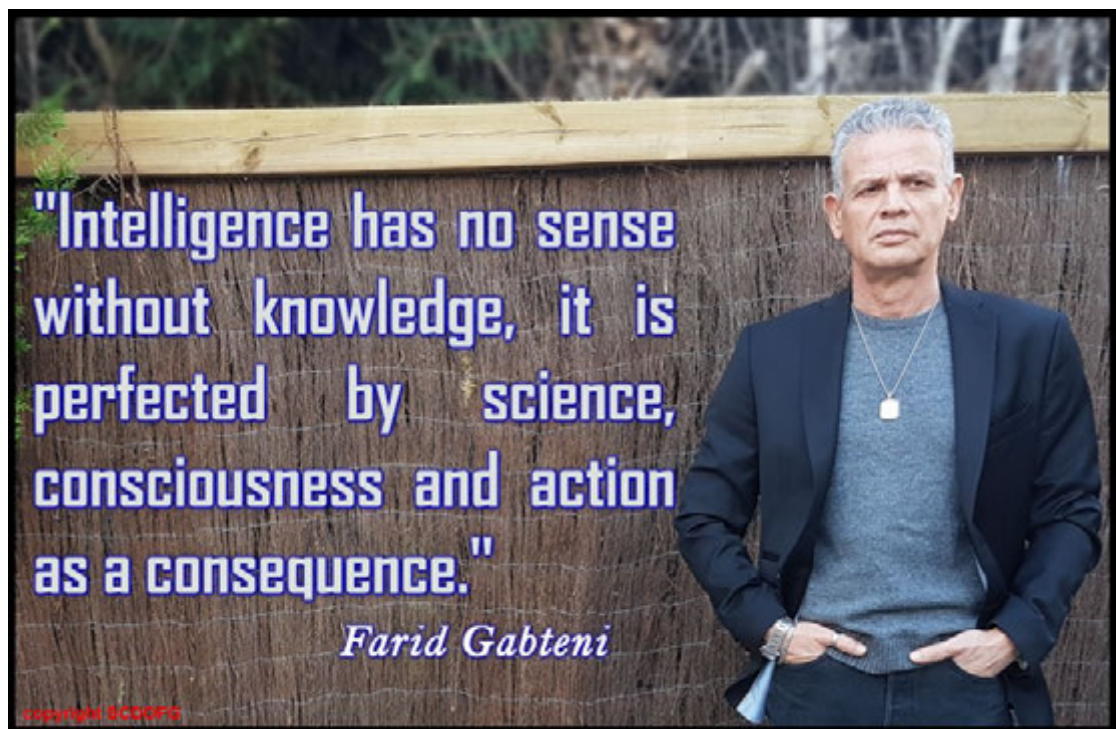


"Man is distinguished by an intelligence that is incomparable with any other living being on Earth. Whether he has links to the monkey, the fruit fly or the earthworm, this changes nothing in terms of his particular and exclusive specificity."

*Farid Gabteni*



copyright scorp



"Intelligence has no sense without knowledge, it is perfected by science, consciousness and action as a consequence."

*Farid Gabteni*

copyright scorp

"It is not by listing your aristocratic titles that you prove that you are noble. Similarly, it is not by trumpeting your university degrees and your qualifications as a researcher that you prove that you are an accomplished scientist. The nobility of a person is distinguished by their worth, their qualities and their merits; a scientist is characterized likewise by their objective knowledge, methodically and rationally developed, based on the strict observation of facts. Our names, degrees and qualifications are symbolic, our good works are eternal."

*Farid Gabteni*



"It is true that nowadays too many whimsical and ludicrous works are circulating, falsely presented as scientific. Similarly, many neophytes present themselves as specialists and write about scientific works, drawing conclusions without having the requisite skills. Enlightened people protect themselves from misinformation and manipulation through discernment, knowledge and the verification of facts."

*Farid Gabteni*





"Islâm, the most driving force for theism, is not getting any weaker but it is rather developing and progressing throughout the world; its influence continues to extend to all nations in their ethnic, social and cultural diversities. It would be irresponsible to ignore Islâm and minimize its scope, dangerously leaving free rein to ultra-traditionalism and its ideological and practical deviations which are totally contrary to the original Message of Islâm."

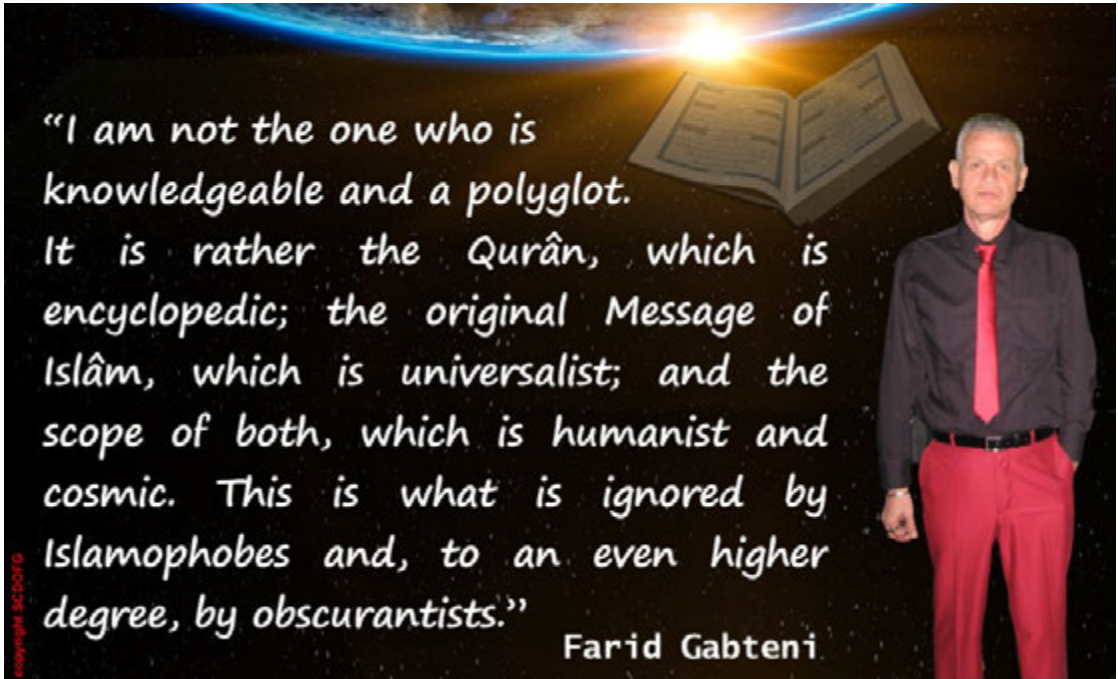
*Farid Gabteni*



"The scientific validity of my work is recognized and undisputed by specialists. However, some of these specialists - Muslim traditionalists - have expressed reservations with regard to the conclusions of my research, i.e. the desacralisation of ideological traditionalism and the re-establishment, pure and simple, of original Islâm (610-632). My work is intended for a Muslim audience, but also, and perhaps more, for non-Muslims, in order to differentiate between truth and falsehood, between original Islâm and warped, instrumentalised islam."

*Farid Gabteni*

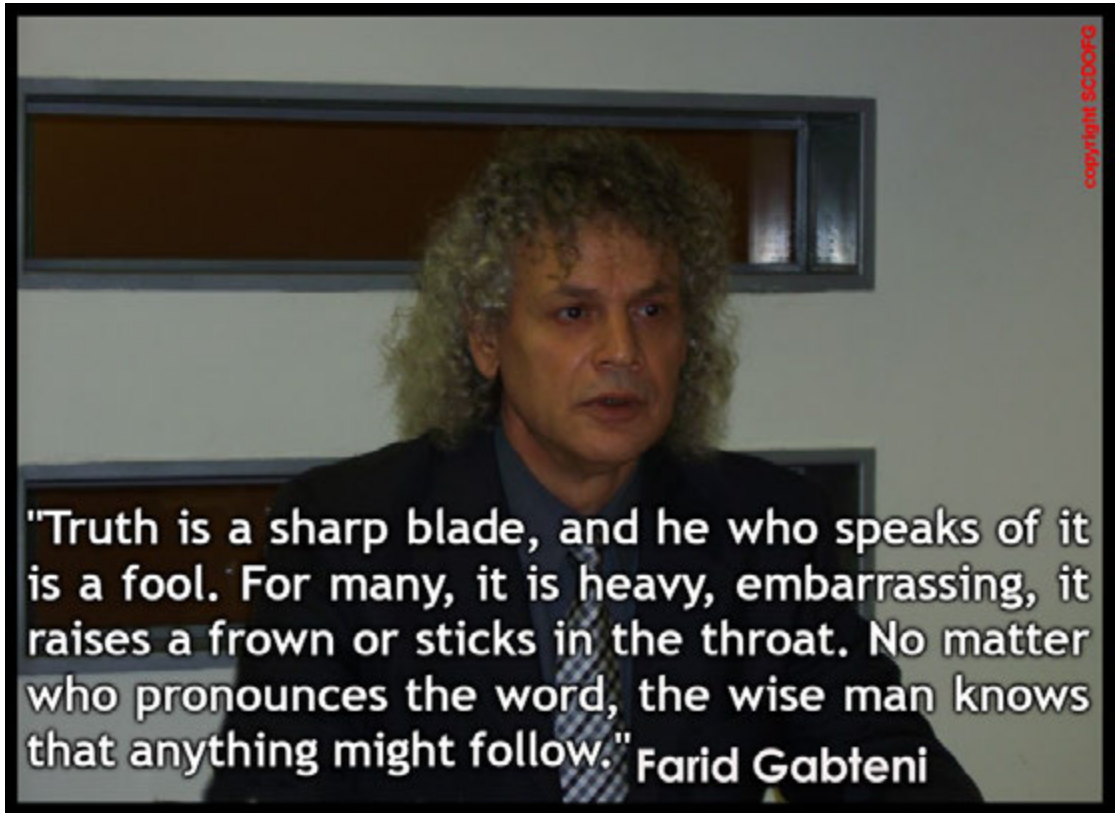




*"I am not the one who is knowledgeable and a polyglot.*

*It is rather the Qurân, which is encyclopedic; the original Message of Islâm, which is universalist; and the scope of both, which is humanist and cosmic. This is what is ignored by Islamophobes and, to an even higher degree, by obscurantists."*

Farid Gabteni



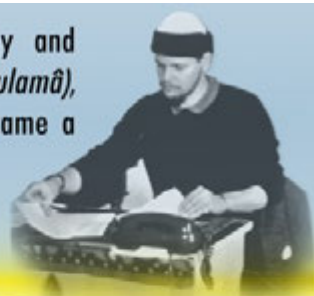
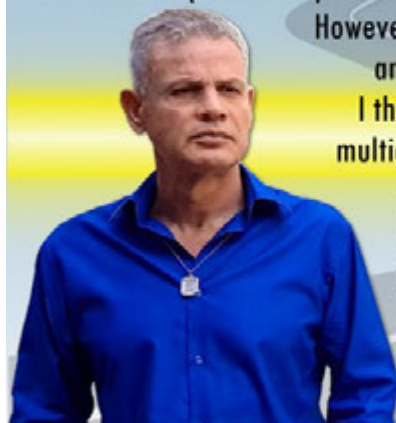
**"Truth is a sharp blade, and he who speaks of it is a fool. For many, it is heavy, embarrassing, it raises a frown or sticks in the throat. No matter who pronounces the word, the wise man knows that anything might follow."** Farid Gabteni

"I learned the Qurân, the *ḥadīth*, the *sunnah/sīrah*, theology and jurisprudence via the teaching and the vision of great doctors (*ʿulamā*), references in the field of traditionalism. Therefore, I myself became a traditionalist (moderate?) for some time.

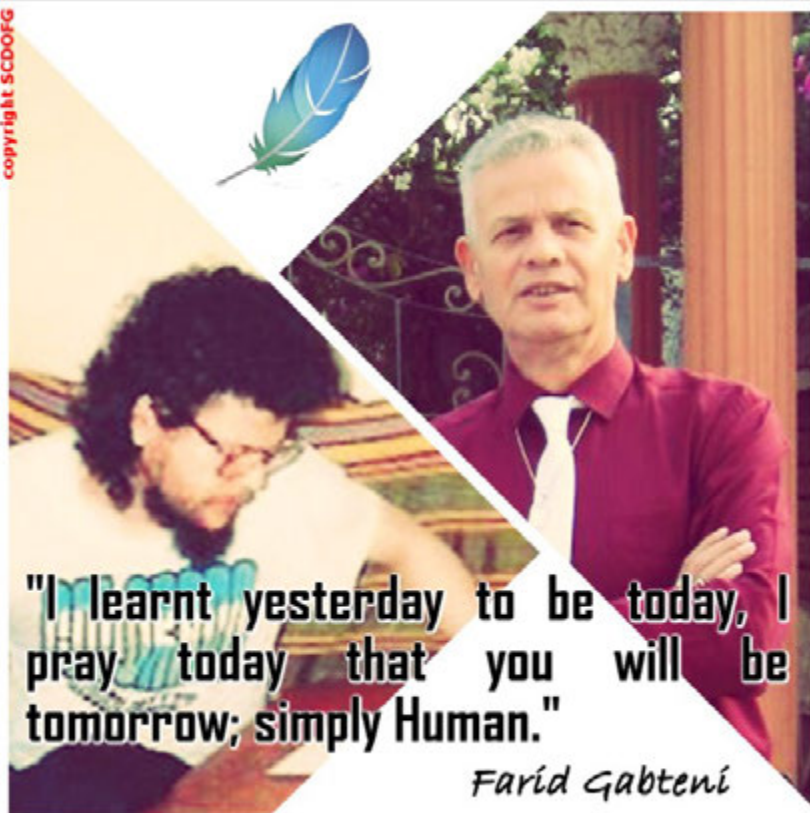
However, when I specialized and studied among others historiography, I then reopened the Qurân with a multidisciplinary scientific approach;

what was not my surprise to discover that the original Message of Islâm stated in the Corpus of the Qurân makes serious objection to many assertions included in the multiple writings of tradition, while the latter constitute the basis of the traditionalist ideology."

Farid Gabteni



copyright SCDOFG



"I learnt yesterday to be today, I pray today that you will be tomorrow; simply Human."

Farid Gabteni

copyright SCDOFG





Farid Gabteni

"In my translation of the Qurân, I have made every effort to exploit the riches of old, classical and modern French, with the aim of creating a literal translation of the source text; the use of a dictionary is highly recommended for those French speakers who wish to dig deeper into the sense of the words used in Qurânic language. "

copyright SCDOFG

"Etymologically, in the Arabic language, Islâm (الإسلام) means Pacification: the action of pacifying, establishing, re-establishing and maintaining peace; the submission to God through peace. Islâm is the activation of peace (al-silm, al-salâm, السَّلَام السَّلَام): he who submits to God gets pacified (yuslim, يَسْلِم), he banishes troubles from his mind, the rebellious streaks within him and around him; he is pacified, Muslim (muslim, مُسْلِم), and pacifist (mussâlim, مُسَالِم): he yearns for peace, safety and tranquillity; he is not in favour or involved in troubles and rebellion; as a result, he acquires a peaceful (salîm, سَلِيم), healthy and saintly heart, in peace with God and His Creation."

Farid Gabteni





*"(...) This day I have Completed on you your creance (religion) and I have Perfected on you My Grace, and I have Approved for you the Pacification (Islâm), creditor (religiosity) (...)" (Qurân / Chapter 5, verse 3). This verse is the last to have been revealed, the final point of the Revelation. Islâm, the first and last religion to be revealed, was complete and approved as such from that day. Any addition subsequent to this revelation has been the result of many circumstances of the history of Muslims and cannot be considered as being part of the canon of Islâm. To say the opposite is to state that the Religion was not complemented at the revelation of this verse, contrary to what it claims."*

*Farid Gabteni*

Copyright © 2009

**"Study the past and the present, learn through science and knowledge, watch the sky, the celestial bodies, the earth, the sea, life, death, everything small and large. Then, you will know, you will know Him, you will then be able to testify that there is no god but God, and you will know how and why to live."**

**Farid Gabteni**



Copyright © 2009







"And the Day of the Resurrection: "(...) Those to whom knowledge was Given said: 'This day, certainly, degradation and defilement are upon the denigrators'" (Qurân / Chapter 16, verse 27); "And those to whom knowledge and assurance (faith, belief) were Given said: 'Assuredly you have already remained in the Writing of God to the Day of the Resurrection, so this is the Day of the Resurrection; but you did not know'" (Qurân / Chapter 30, verse 5). This is to say to what extent knowledge constitutes God's first commandment in Islâm."

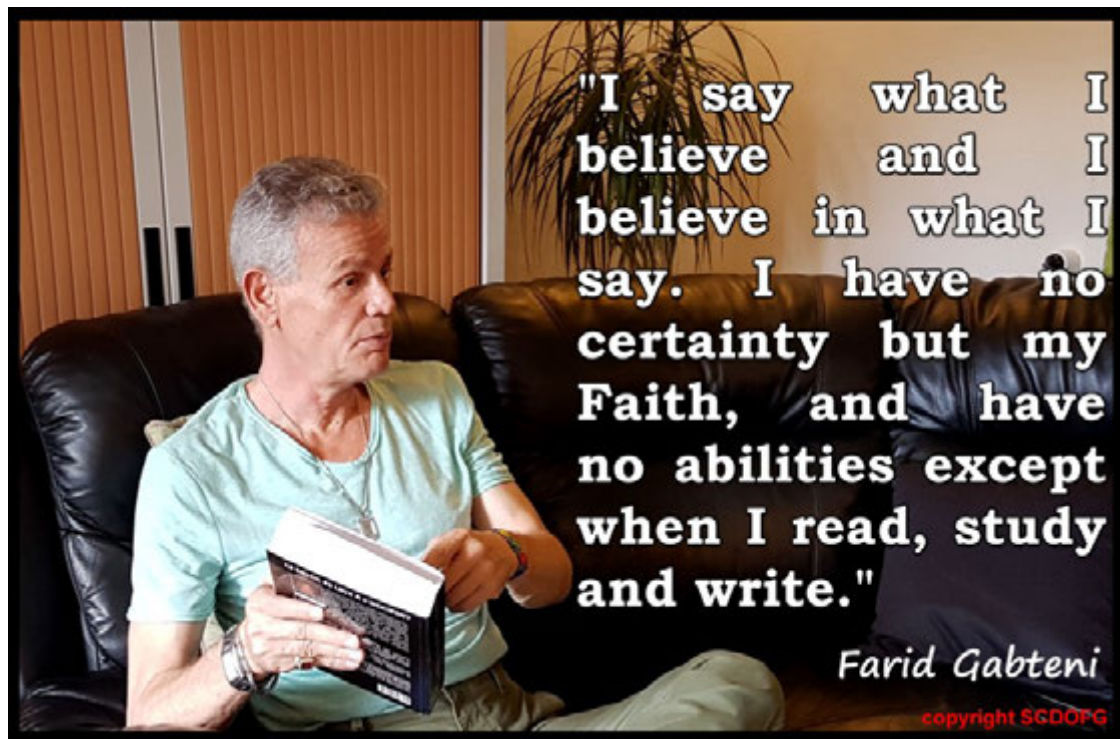
Farid Gabteni

**"Continuous reading and study, Faith and permanent practice of the Awareness of God, constant good intention, right action and ceaseless charity are the stuff of a useful life and cure all ills."**

**Farid Gabteni**



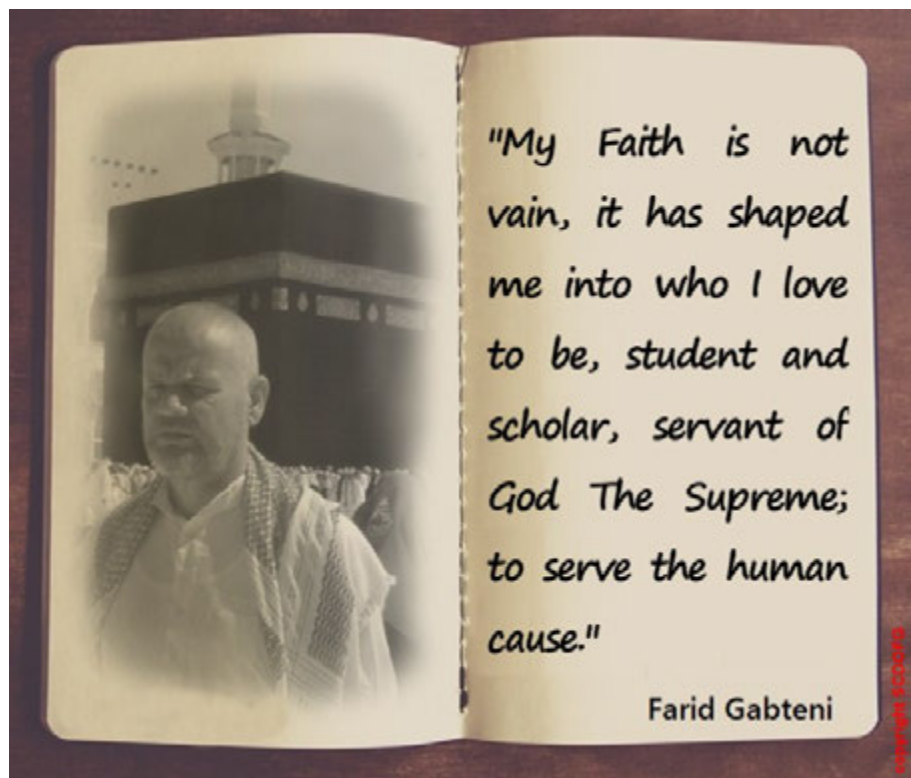




"I say what I believe and I believe in what I say. I have no certainty but my Faith, and have no abilities except when I read, study and write."

*Farid Gabteni*

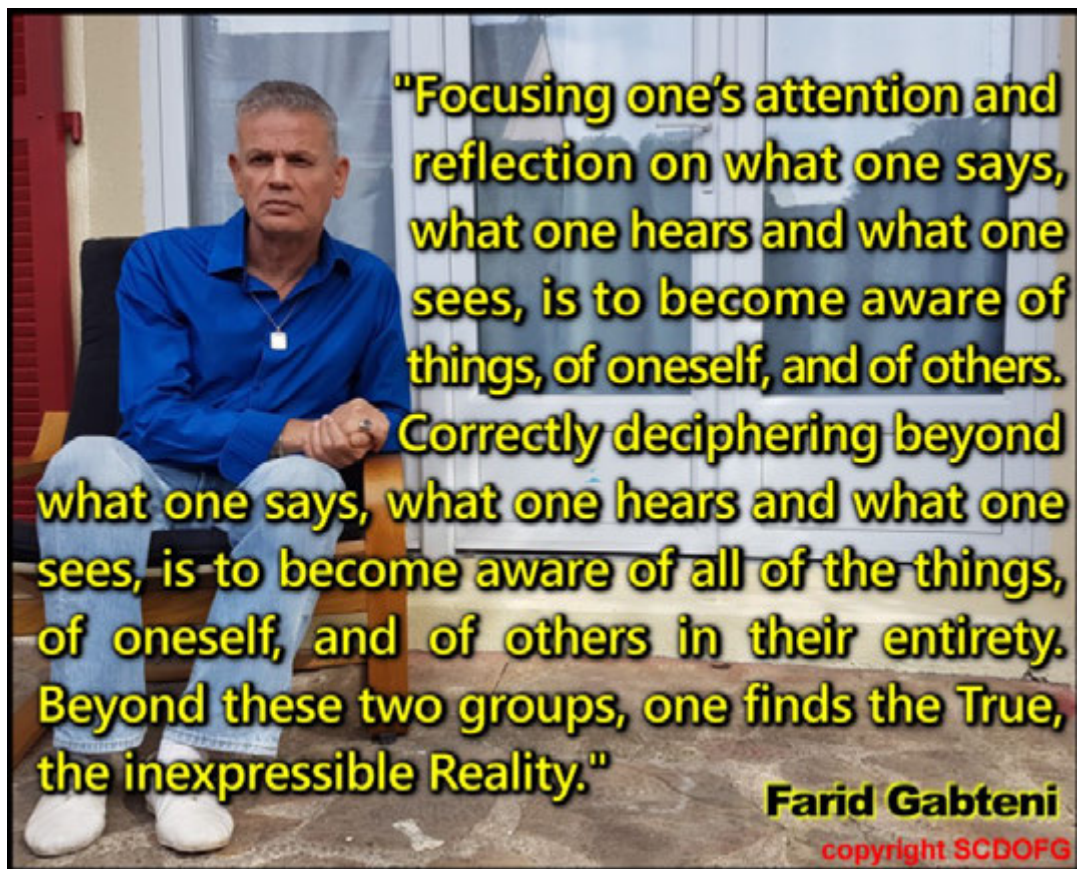
copyright SGDOFG



"My Faith is not vain, it has shaped me into who I love to be, student and scholar, servant of God The Supreme; to serve the human cause."

Farid Gabteni

copyright SGDOFG



**"To deny the Qurân its scientific aspect is to ignore or forget that the Islamic scholars and civilisation are the fruit of a Quranic culture which encourages reflection and scientific research. The influence and the contribution of the Qurân to the Muslim scholars are undeniable and historically proven."**

**Farid Gabteni**

**copyright SCDOFG**





Farid Gabteni

"Muslim scholars have all been believers, trained through study of the Qurân. Almost all of them became theologians, before specializing in various scientific disciplines. They enriched Science with their knowledge and all thereof acquired throughout the history of humanity. Their works are nowadays considered as the precursor of modern science. Time and again, these scholars have testified that in-depth study of the Qurân was the source of their scientific vocation."

"'And those to whom knowledge and assurance (faith, belief) were Reported have said (...)' (Qurân / Chapter 30, verse 56). In this verse, the word "knowledge" precedes the word "faith," both must be considered simultaneously, one with the other. Indeed, the result of knowledge combined with faith is peace, serenity, a peaceful (سليم), healthy and saintly heart. History has proven that, without knowledge or discernment, every belief is dependent on circumstances and passion, which lead to the best and/or to the worst."

Farid Gabteni

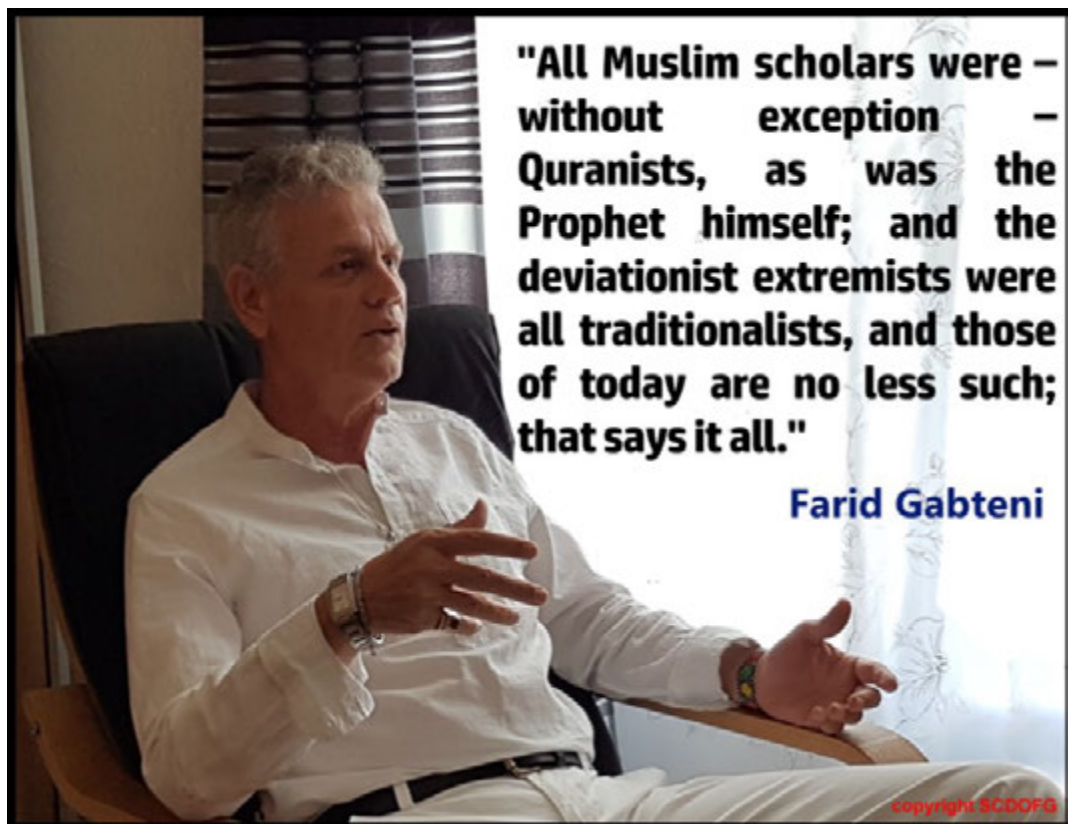




**Farid Gabteni**

"Was Omar Khayyâm a mystic, a follower of Sufism, or agnostic? Specialists have yet to provide a definitive answer. Himself claimed to be an "undisciplined believer". One thing which is evident is that he was not dogmatic. Many aspects of his life remain obscure; his poems, *rubâ'iyyat* or quatrains have not all been formally authenticated. Whatever the verdict, as far as Muslim savants are concerned, we can say that whilst they were certainly believers, they believed in their own unique ways and had little inclination to follow orthodox traditionalism; for this reason, I consider them as Quranists. Their science permitted them to distinguish between original, pragmatist Islâm, as set out in the Qurân, and the institutionalised religious tradition."

copyright SCDOFG



"All Muslim scholars were – without exception – Quranists, as was the Prophet himself; and the deviationist extremists were all traditionalists, and those of today are no less such; that says it all."

**Farid Gabteni**

copyright SCDOFG

***"Muslims of progress and of Science provided humanity with the entire basis of modern knowledge. Islâm is the only world religion to have given birth to a civilisation of science.***

***Backward-thinkers, fanatics and criminals have always, in all times and all societies, been something from which humanity has needed to heal itself."***

**Farid Gabteni**



copyright SCODPO

**"To be a Muslim, one must bear witness that there is no god but God. And to be a true witness, to be able to attest to the truth, reality, it requires a knowledge, an understanding of facts and things. Once this knowledge acquired, we access then faith by reason and heart, we become humble in the peace and love of God, we know where we come from and where we go, we act with benevolence and beneficence; we distinguish good from evil, truth from falsehood."**

**Farid Gabteni**

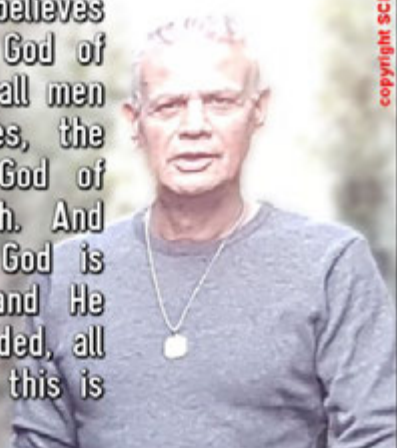


copyright SCODPO



"The Muslim who knows, is a being of Peace, tolerant, good, benevolent and beneficent; he believes in the Unique God without associate, in the God of Israel, of Christ, of Muhammad, in the God of all men without distinction, in the God of the skies, the earth and what is between them, in the God of those who live in the skies and on earth. And certainly if the Creance, the Religion with God is Islâm, He Brings up to whom He Wants and He Forgives to whom He Wants. So not one excluded, all His creatures enter His Mercy. And I say that this is not a point of detail."

*Farid Gabteni*



copyright SCDOFG

"There is no greater happiness than to dispel fears, to ease pain, to relieve misfortunes and to put joy into people's hearts. Charity is honor and greatness."

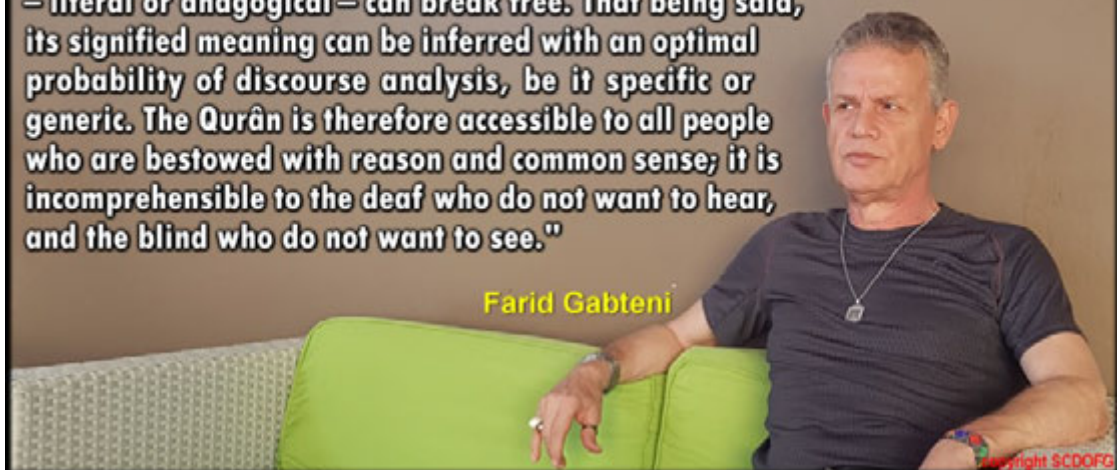
*Farid Gabteni*



copyright SCDOFG

**"The Qurân is not an arcane book, reserved solely for the initiated; it is expressly exoteric in that it can and must be shared and taught publicly. However, due to its divine nature, the text features and conveys several levels of juxtaposing and complementary reading; no interpretation – literal or anagogical – can break free. That being said, its signified meaning can be inferred with an optimal probability of discourse analysis, be it specific or generic. The Qurân is therefore accessible to all people who are bestowed with reason and common sense; it is incomprehensible to the deaf who do not want to hear, and the blind who do not want to see."**

**Farid Gabteni**



**"History of philosophy teaches us that thinkers speak and use words by attaching great importance to what they convey – both etymologically and timelessly – as a meaning and significance. This process – which incites subtlety while rejecting ambiguity – is essential to the conception and establishment of an explicit theoretical basis as critical thought."**

**Farid Gabteni**



copyright SCDOFO



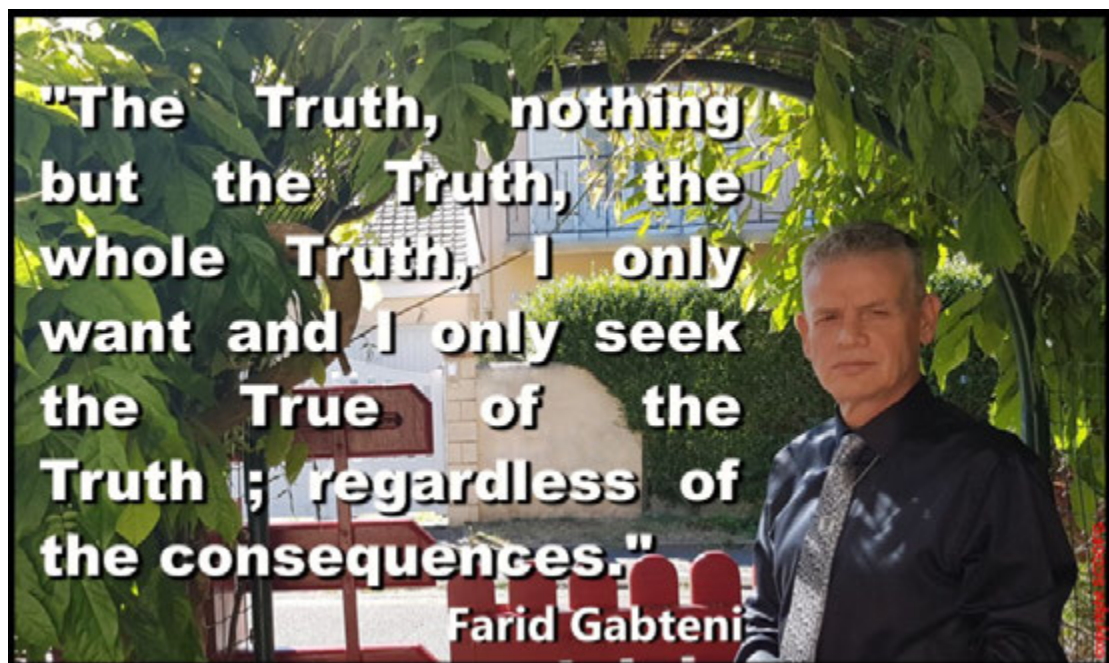
"I demonstrate throughout my book, through dozens of examples, that the Qurân insists on and encourages reflection, reasoning, and the search for knowledge; therefore, the understanding of God. The Qurân is not law in itself, but Revelation; it is Religion in that it establishes a connection between man and the Divine Order, a Superior Reality, which takes the form of Knowledge, Faith, Kindness, Charity, the Order of good, Abstinence from evil, Pacification and Peace; that is the original Message of Islâm."

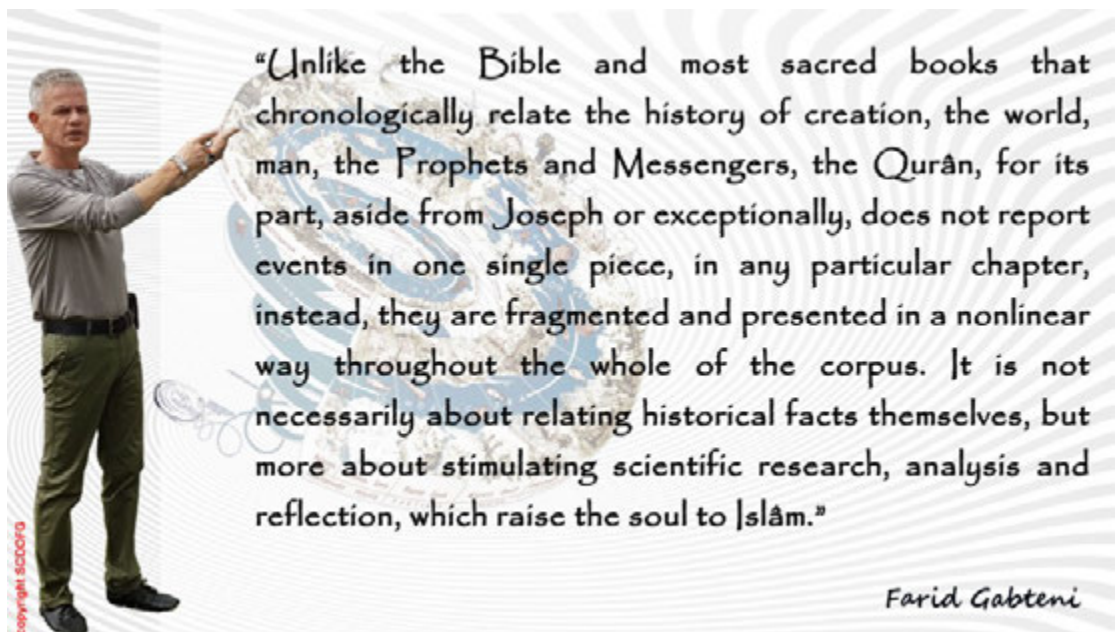
Farid Gabteni



**"The Truth, nothing but the Truth, the whole Truth, I only want and I only seek the True of the Truth ; regardless of the consequences."**

Farid Gabteni





"Unlike the Bible and most sacred books that chronologically relate the history of creation, the world, man, the Prophets and Messengers, the Qurân, for its part, aside from Joseph or exceptionally, does not report events in one single piece, in any particular chapter, instead, they are fragmented and presented in a nonlinear way throughout the whole of the corpus. It is not necessarily about relating historical facts themselves, but more about stimulating scientific research, analysis and reflection, which raise the soul to Islâm."

*Farid Gabteni*

"Contrary to what some think and preach, the Qurân does not portray itself as a history book, nor as a civil and penal code, in the literal sense of the words. Deep understanding of the Qurân is achieved only by a rigorous pluridisciplinary analysis, through binoculars, a magnifying glass and under a microscope. It is the Revelation of God, His Word addressed to man's reason and reasoning."

*Farid Gabteni*







"Corruption and evil have still predominated; they have names such as: injustice, mass manipulation, obscurantism, misery, wars, massacres, crises, all forms of trafficking, environmental degradation, extinction of species, pollution, climate change, etc.

*'Corruption has appeared in the land and the ocean because of what the hands of people have acquired, so that He makes them Taste a part of what they have worked; so perhaps they will come back!'* (Qurân / Chapter 30, verse 41)."

Farid Gabteni

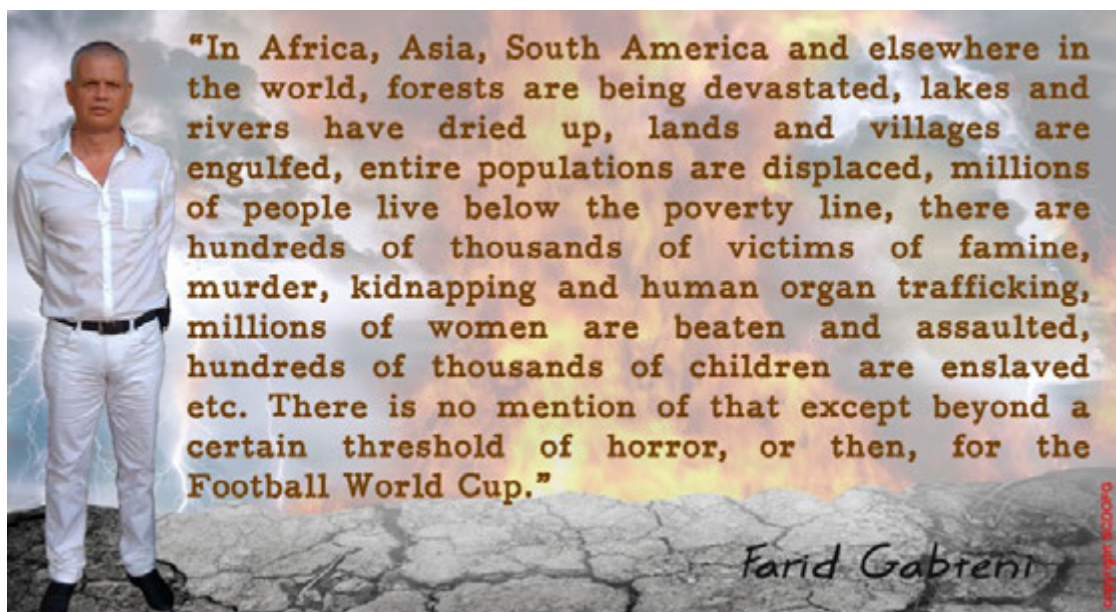


"I'm in pain, I suffer from my powerlessness in the face of so much misery in the world, I am ashamed of those who, powerful and rich, claim to be my friends, politically do very little and do not devote at least the fifth of their budgets to contributing to the eradication of poverty and wretchedness ; now I've said it."

**Farid Gabteni**

copyright SCDOFG

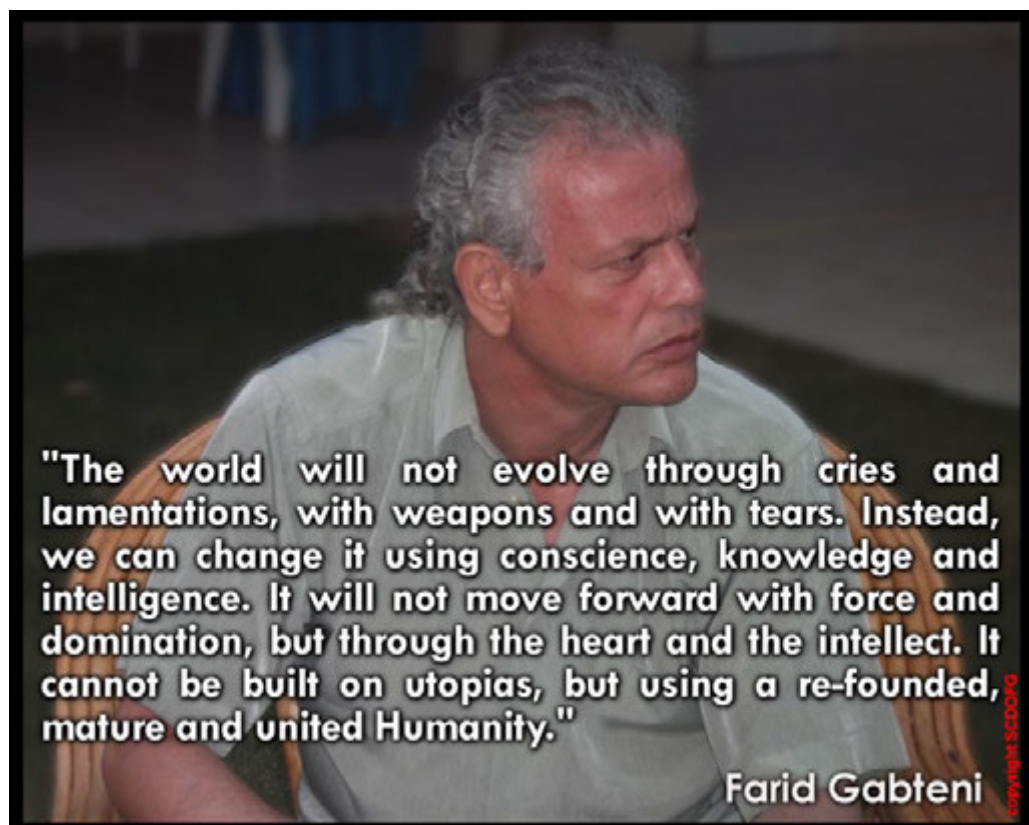




"In Africa, Asia, South America and elsewhere in the world, forests are being devastated, lakes and rivers have dried up, lands and villages are engulfed, entire populations are displaced, millions of people live below the poverty line, there are hundreds of thousands of victims of famine, murder, kidnapping and human organ trafficking, millions of women are beaten and assaulted, hundreds of thousands of children are enslaved etc. There is no mention of that except beyond a certain threshold of horror, or then, for the Football World Cup."

Farid Gabteni

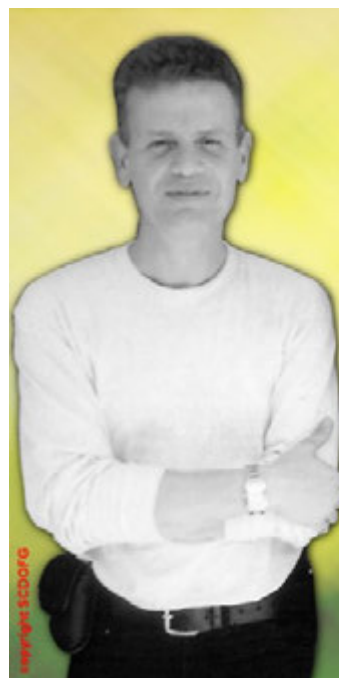
copyright sc0000g



"The world will not evolve through cries and lamentations, with weapons and with tears. Instead, we can change it using conscience, knowledge and intelligence. It will not move forward with force and domination, but through the heart and the intellect. It cannot be built on utopias, but using a re-founded, mature and united Humanity."

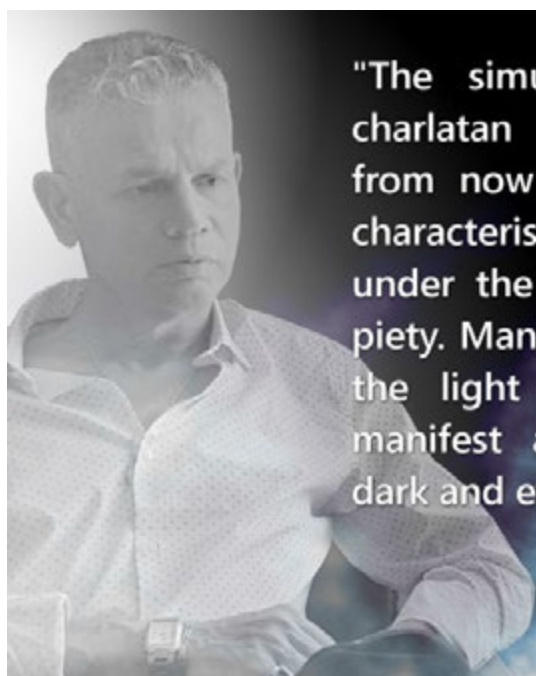
Farid Gabteni

copyright sc0000g



"The advance of Islâm, which contrasts with the degeneration of some Muslims, can be explained by the universal nature of its original Message, a Message that cannot be restrained by the vicissitudes that Muslims have been facing for many centuries. 'It Is He Who Sent His Envoy with the guidance and the creance (religion) of the true, so that He Manifests it above any creance (religion); and [even] though it has constrained those who associate' (Qurân / Chapter 61, verse 9)."

Farid Gabteni



"The simultaneous emergence of the charlatan (الدجال) and charlatanism is from now on effective worldwide; they characteristically present themselves under the false pretences of virtue and piety. Many believe in these facades, until the light of knowledge is irrevocably manifest and allows to confuse these dark and evil forces."

Farid Gabteni



"Being a Muslim is coming out of darknesses into Light, the Qurân enounces ; and not the reverse, as charlatans preach it."

Farid Gabteni

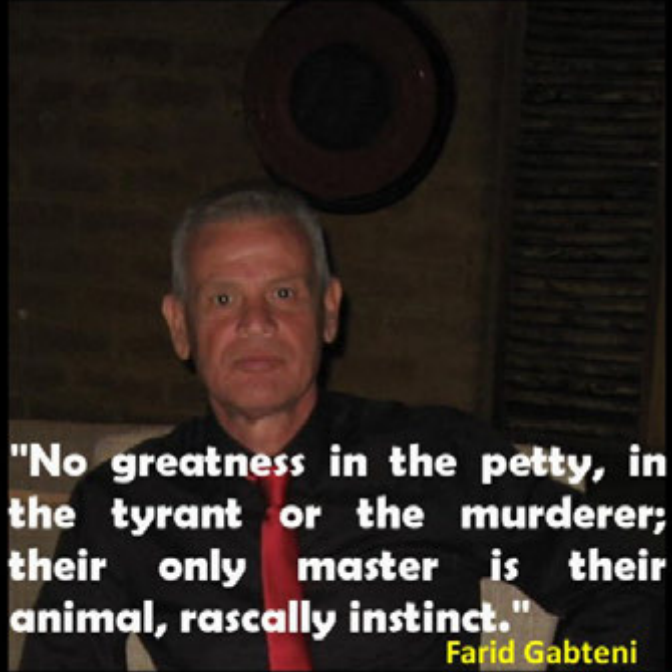
copyright SCDOFG

"Under the cover of an Islam that has been distorted by ignorantists, some fanatics, corruptors of the faith, who are at ease with ignominy, commit the most terrible crimes against God and humanity. By distorting Islâm and all the universal, moral values, they are cultivating discord, hatred of others, violence and sectarianism. Although it is undeniable that these demonic criminals target and threaten civilisation as a whole, Muslims are the first victims of their theories and their nightmarish practices."

Farid Gabteni




copyright SCDOFG

A portrait of Farid Gabteni, a man with grey hair, wearing a dark shirt and a red tie. He is looking directly at the camera. The background is dark and out of focus, with a circular object hanging on the wall.

**"No greatness in the petty, in the tyrant or the murderer; their only master is their animal, rascally instinct."**

**Farid Gabteni**

copyright SCDOFG

A photograph of Farid Gabteni sitting in a black armchair. He is wearing a white button-down shirt and dark trousers. He is looking off to the side. The background shows a modern interior with a large window and a decorative wall.

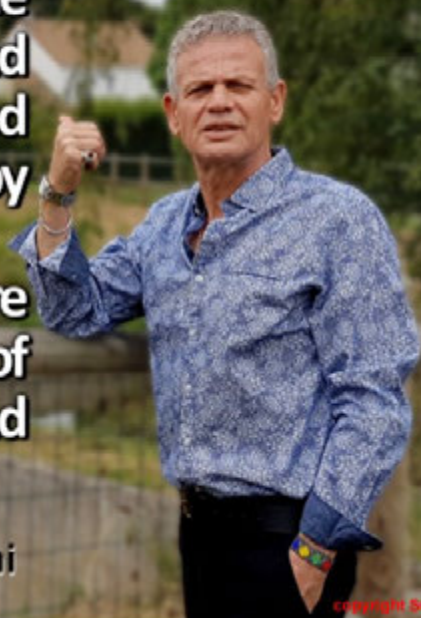
**"Criminals do not have a religion; they take joy in murder, destruction and corruption on earth. Islâm condemns the demonic and murderous charlatans - woe betide them in this world and the next."**

**Farid Gabteni**

copyright SCDOFG

**"Islâm is innocent of the crimes, the cruelties and the massacres perpetrated falsely in its name by deviationist and criminal heretics. These people are rather the henchmen of evil, perverts and corrupters on earth."**

**Farid Gabteni**



copyright SCDOFG

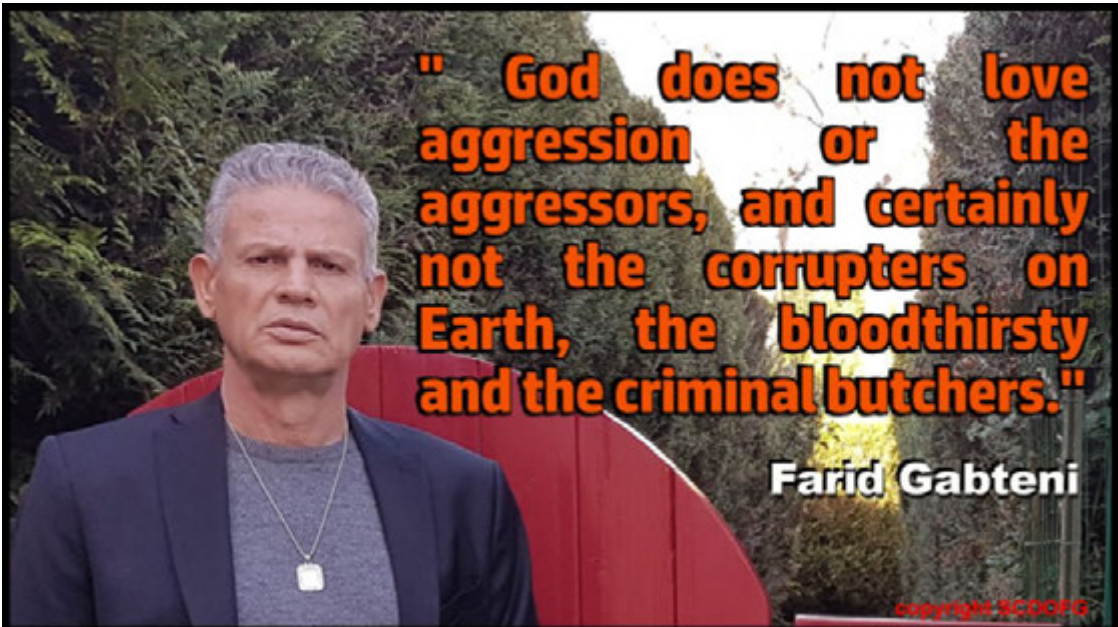
*"Wrongdoers are numerous but insignificant, we are few but powerful; they believe in themselves, and we believe in God."*

*Farid Gabteni*



copyright SCDOFG

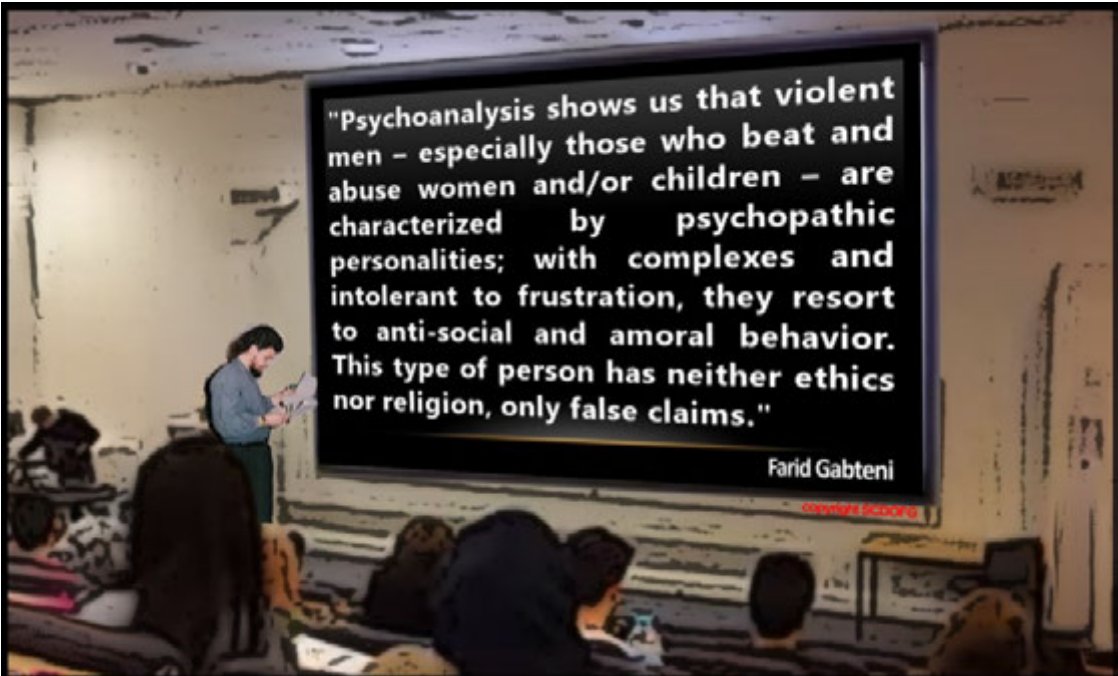


A man with grey hair, wearing a dark blue blazer over a grey t-shirt and a necklace with a small white pendant, stands outdoors in front of a red wall and green foliage. He has a serious expression.

**" God does not love  
aggression or the  
aggressors, and certainly  
not the corrupters on  
Earth, the bloodthirsty  
and the criminal butchers."**

**Farid Gabteni**

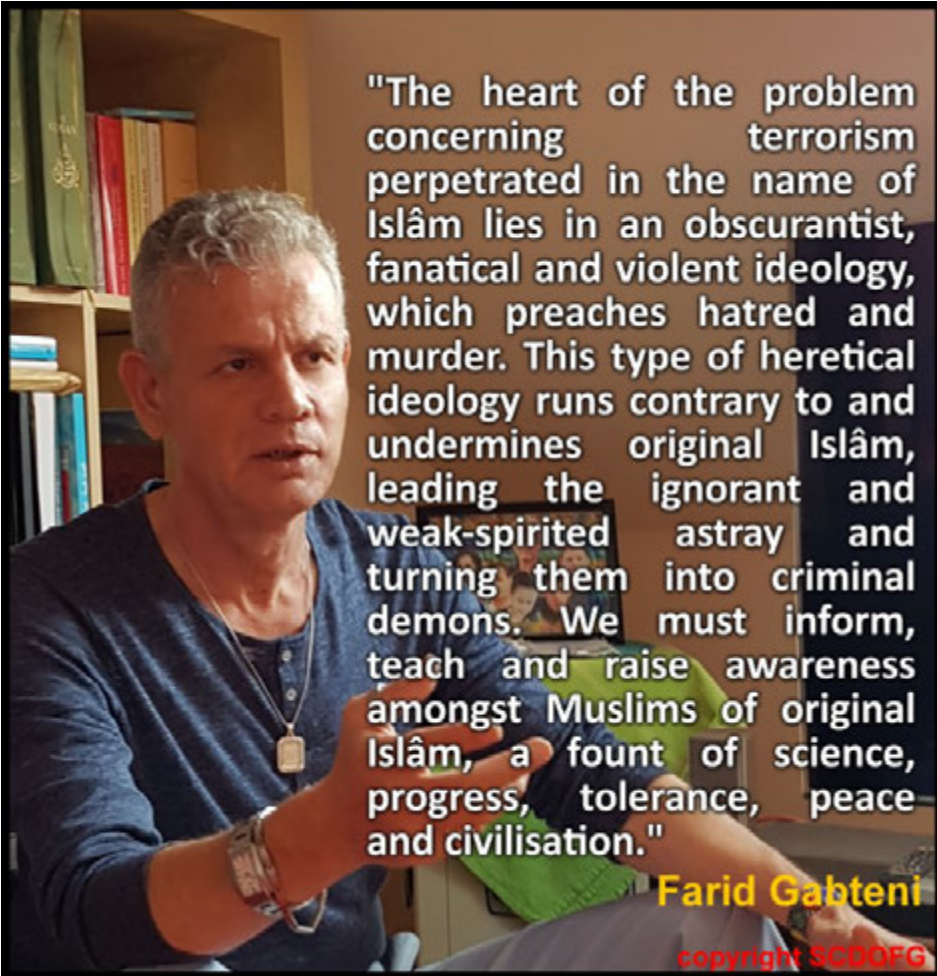
copyright SCORP

A man in a blue shirt stands in a classroom, holding papers. In the foreground, several students are seated at desks, looking towards the front. A large screen at the front of the room displays a quote.

**"Psychoanalysis shows us that violent  
men – especially those who beat and  
abuse women and/or children – are  
characterized by psychopathic  
personalities; with complexes and  
intolerant to frustration, they resort  
to anti-social and amoral behavior.  
This type of person has neither ethics  
nor religion, only false claims."**

**Farid Gabteni**

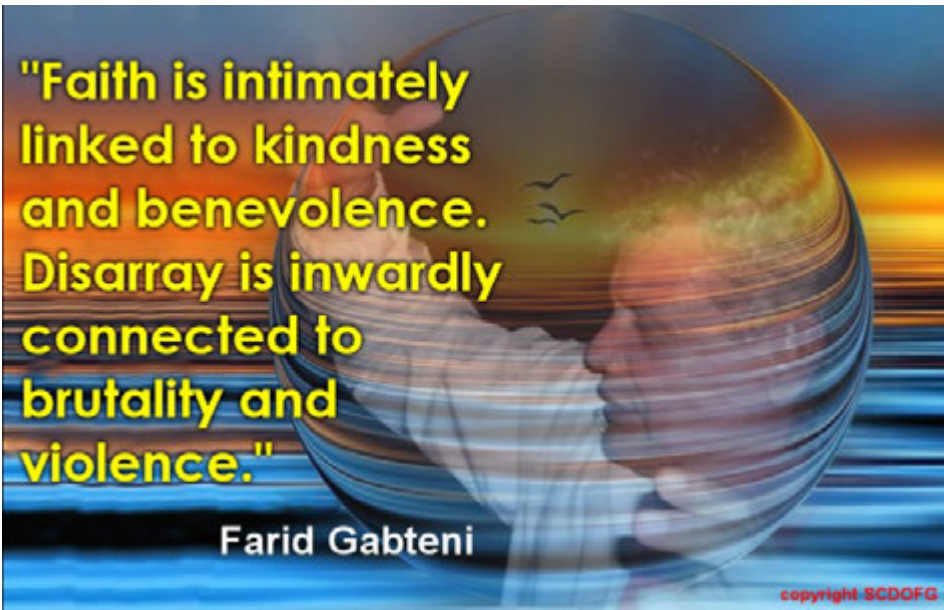
copyright SCORP

A photograph of Farid Gabteni, a man with grey hair, wearing a blue long-sleeved shirt and a necklace with a small pendant. He is gesturing with his right hand while speaking. In the background, there is a bookshelf filled with books.

"The heart of the problem concerning terrorism perpetrated in the name of Islâm lies in an obscurantist, fanatical and violent ideology, which preaches hatred and murder. This type of heretical ideology runs contrary to and undermines original Islâm, leading the ignorant and weak-spirited astray and turning them into criminal demons. We must inform, teach and raise awareness amongst Muslims of original Islâm, a fount of science, progress, tolerance, peace and civilisation."

**Farid Gabteni**

copyright SCDOFG

A photograph of Farid Gabteni, a man with grey hair, wearing a white shirt and a tie. He is holding a large, transparent globe in front of him. The background is a sunset or sunrise scene with a blue sky and a yellow sun. The text is overlaid on the left side of the image.

**"Faith is intimately linked to kindness and benevolence. Disarray is inwardly connected to brutality and violence."**

**Farid Gabteni**

copyright SCDOFG





**"The idea of doing evil tears me apart, the need to do Good attracts me, the feeling of hatred makes me sick, that of Love inspires me."**

**Farid Gabteni**

copyright SCDOFG

A man with grey hair, wearing a dark blue long-sleeved shirt, is seated and gesturing with his hands while speaking. Behind him is a bookshelf filled with books. To his right, a small framed picture of a religious figure is visible on a table covered with a green cloth.

**"In his time, the Prophet never took on a war of aggression; all of those he was forced to take on were either defensive, or (more rarely) preventative. Those after him, who have acted differently on their own, bear sole responsibility before God and History."**

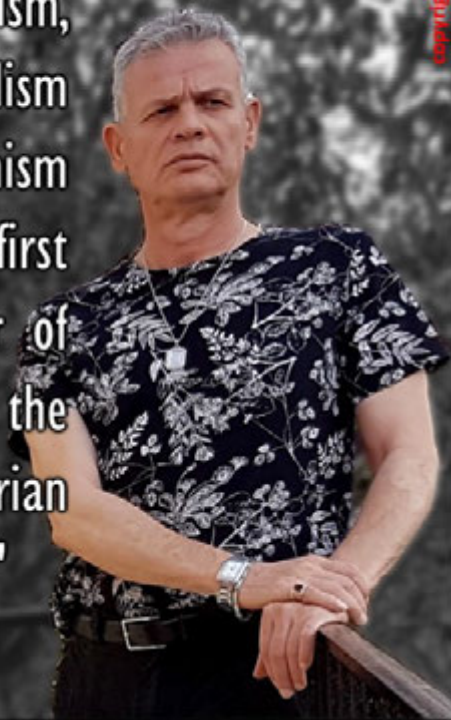
**Farid Gabteni**

copyright SCDOFG



"Original Islâm calls for humanism and universalism, unlike ideological traditionalism which leads to communitarianism and identity withdrawal. The first is the Teaching of God, Master of the worlds; the second is the infatuation of the doctrinarian and narrow-minded sectarians."

**Farid Gabteni**



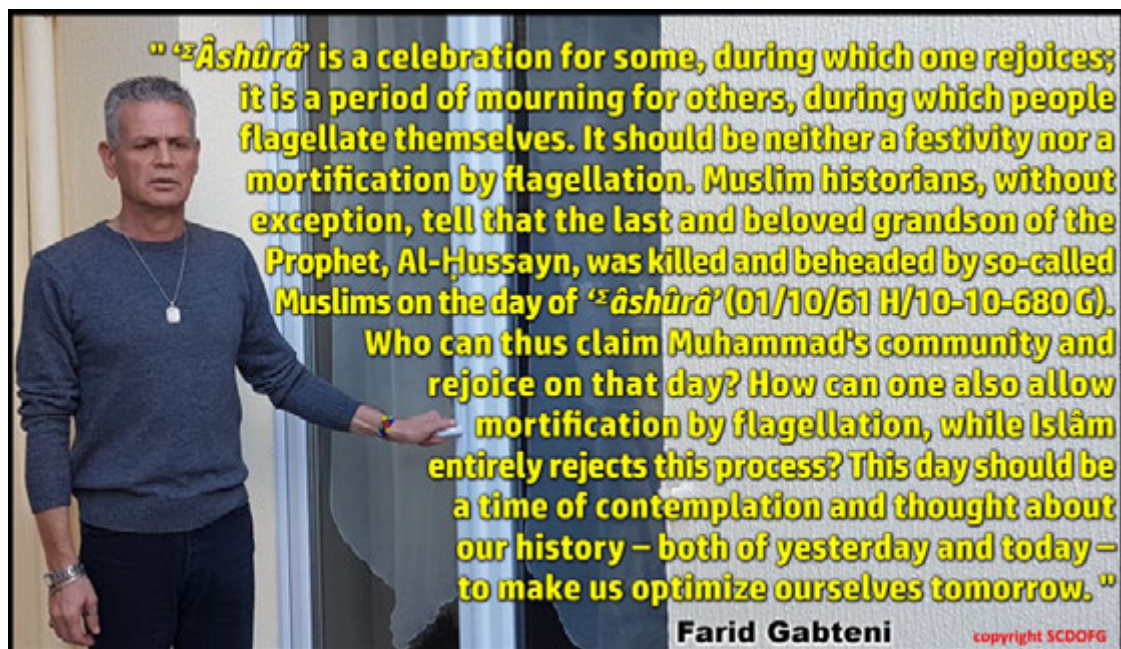
copyright SCDFG

*"Some, led astray, spend their time, tearing each other apart, often most sincerely. Both sides claim "God Is The Greatest!" and, in one camp like the other, they pretend to defend God's righteous cause. They are in a restricted mental state through which ignorantism perpetuates obscurantism, superstition and violence. Many have become hostages or puppets of bygone dogmatism and era."*

*Farid Gabteni*



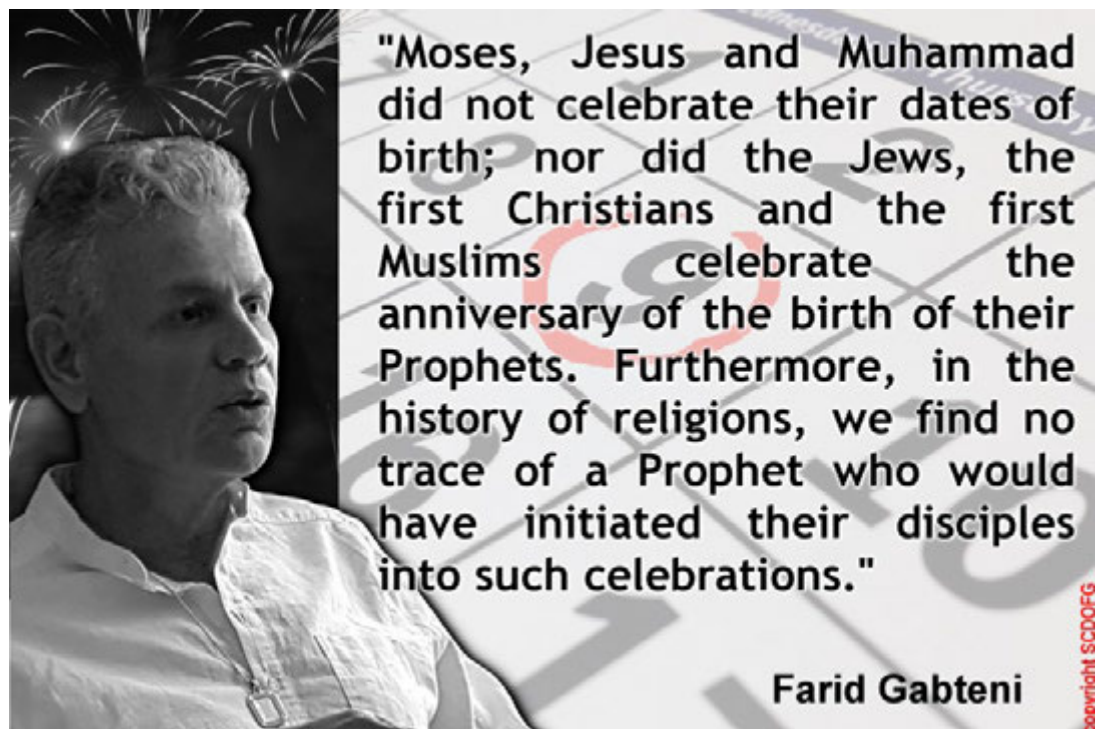
copyright SCDFG



**"*Āshūrā* is a celebration for some, during which one rejoices; it is a period of mourning for others, during which people flagellate themselves. It should be neither a festivity nor a mortification by flagellation. Muslim historians, without exception, tell that the last and beloved grandson of the Prophet, Al-Hussayn, was killed and beheaded by so-called Muslims on the day of '*Āshūrā*' (01/10/61 H/10-10-680 G). Who can thus claim Muhammad's community and rejoice on that day? How can one also allow mortification by flagellation, while Islām entirely rejects this process? This day should be a time of contemplation and thought about our history – both of yesterday and today – to make us optimize ourselves tomorrow."**

**Farid Gabteni**

copyright SCDFG



**"Moses, Jesus and Muhammad did not celebrate their dates of birth; nor did the Jews, the first Christians and the first Muslims celebrate the anniversary of the birth of their Prophets. Furthermore, in the history of religions, we find no trace of a Prophet who would have initiated their disciples into such celebrations."**

**Farid Gabteni**

copyright SCDFG



"The Prophet appointed and sent officers and instructors to teach Monotheism through Islâm (Pacification). Nevertheless, he instituted neither clergy nor government, and he designated no one – precisely and clearly – to exercise political and/or religious power after him. Therefore, original Islâm did not legitimize the inauguration of an establishment – in any manner or nature whatsoever – yet ideological traditionalism did, and continues to do so. Islâm conveys the philosophy of life; traditionalism conveys a systemic ideology."

Farid Gabteni



*" Islâm cannot be represented by a clergy, neither by religious dignitaries nor even less by a state institution. As for the specialists in Islamic religion, they can profit only from one prerogative : deliver opinions. "*

Farid Gabteni



**"Keep a clear conscience,  
throughout your life  
and until the hour of  
your death ; to fall  
asleep in peace and  
wake up in The Peace."**

**Farid Gabteni**

www.scofog.com



**Farid Gabteni**

"After the death of the Prophet Muhammad (632), several events and historical circumstances, which it would be difficult to enumerate here, led different individuals to legislate in every domain, some interpreting the Qurân and the life of the Prophet in accordance with what they believed to be just from their own perspective, others in relation to their own interests. This resulted in *shari'ah*, Muslim legislation, theology and jurisprudence. Now, more than ever, we have a duty to study and examine in detail and in depth, objectively, historically and scientifically, the Islâm present during the Prophet's lifetime and what became of it after his death, considering the origins of theology and jurisprudence in the Muslim community, in order to get back to the true and original Message of Islâm."

copyright SCOFOG

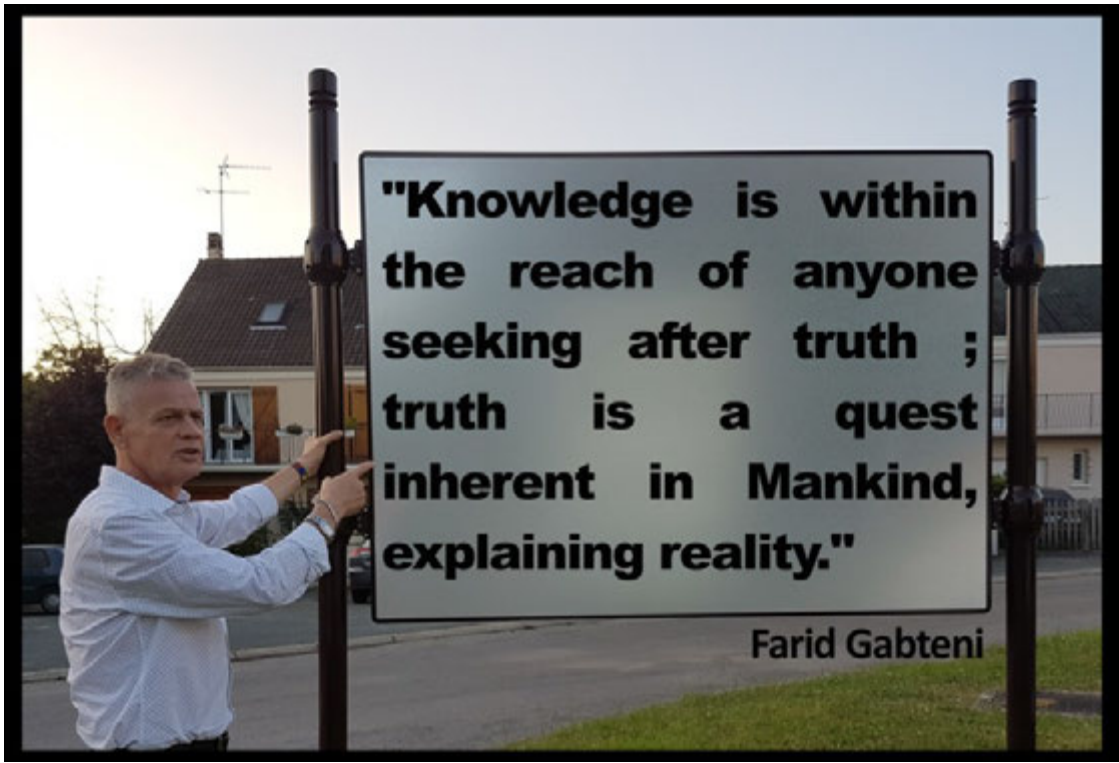




Farid Gabteni

*"'God Taught the human the names, all of them' (Qurân / Chapter 2, v. 31); to analyze, reflect, discern and legislate accordingly. The only shari'ah (Law, Legislation) of God - unchanging and inviolable - happens to be the laws of physics, unaltered and unalterable since the creation of the universe. Any other law is circumstantial of time, place, cause, and purpose. Ignoramuses and fanatics are as illustrated in the Qurân, verse 179, chapter 7: '(...) They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Those are like herds, in fact they are most astray. Those are the heedless.'"*

copyright SCDOFG

A photograph of Farid Gabteni standing next to a large sign. He is wearing a light blue button-down shirt and is pointing towards the sign with his right hand. The sign is mounted on two black poles and has a grey background with black text. In the background, there is a house with a dark roof and a chimney, and a clear sky.

**"Knowledge is within the reach of anyone seeking after truth ; truth is a quest inherent in Mankind, explaining reality."**

Farid Gabteni



**Farid Gabteni**

« For the Muslim who knows, only the Qurân is the Revelation of God, thus Sacred; the rest is a composition of men, thus fallible. The Qurân clearly affirms freedom of conscience and expression; I would even say freedom itself. Thus, when God Announced to the angels that He would form a successor (to what preceded) in the earth, then they retorted: "Will You form in it one who corrupts in it and spreads bloods?"... God! Far from blaming them from such thoughts, Replies to them and Argues such a decision: "(...) Certainly I Know what you do not know." (chap.2, v.30). Moreover, in the Qurân, it is even allowed for the devil to disobey God, to justify his disobedience and wrongdoing (at his peril). For anyone who thinks, everything has been said, about freedom, in what I have just outlined. All of the Qurân illustrates – through a number of examples – freedom of conscience and expression. »

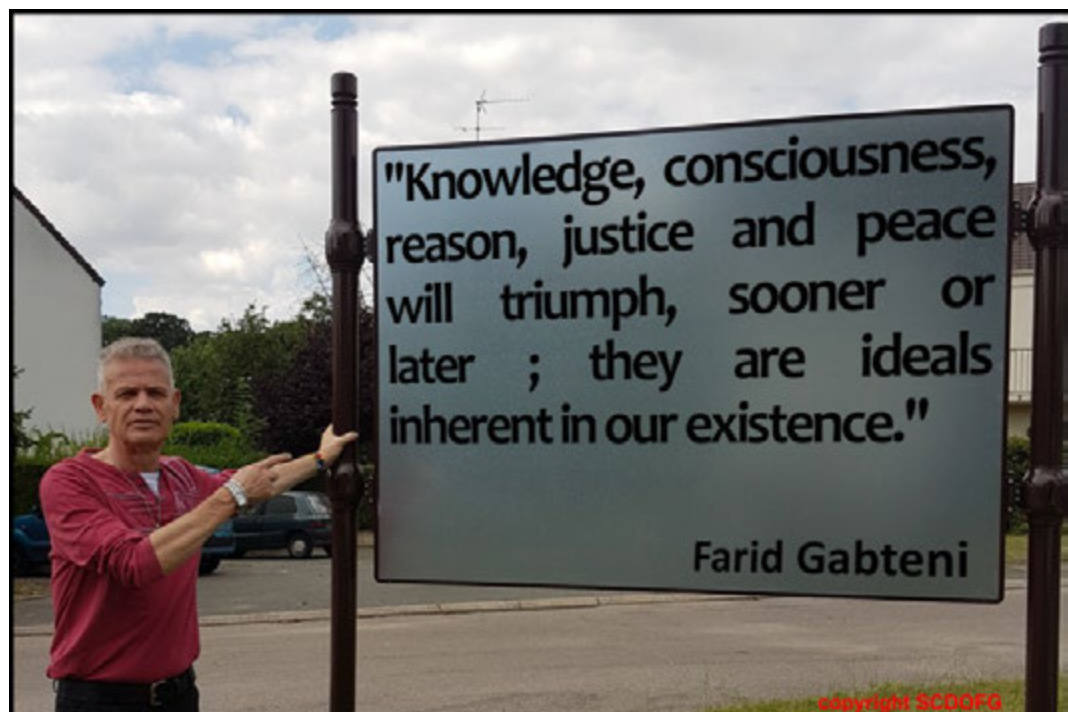
copyright SCOOPG

"The ideal of freedom is not the characteristic of homo occidentalis but that of human nature; the word "freedom" was proclaimed, throughout human history, by all the oppressed, from all nations, all over the Earth. The universality of this noble word was enshrined by the struggle of colonized, stripped and enslaved peoples; freedom is inherent in the evolution and the achievement of humans."

**Farid Gabteni**



copyright SCOOPG



copyright SCDFG



"The last countries to have abolished slavery were the so-called 'Muslim' countries, in total contradiction with the precepts of the Qurân and the Prophet's conduct, encouraging the emancipation of slaves. Similarly, by removing some Quranic verses from their context -circumstantial of time, place, cause and purpose- traditionalists preach that women should spend their lives under the guardianship of men. By thoughtlessly accepting this, too many Muslims still lag behind when it comes to the emancipation of women. This, once again, is in total contradiction with the Heart of the Qurân and the original Message of Islâm."

*Farid Gabteni*

copyright SCDFG





"All human beings, men and women, are born and remain absolutely free and equal in dignity and rights before God, until the final judgement; an analytical reading of the Qurân as a whole leaves no doubt on this subject. Deviationist Muslim traditionalists, who define these words by twisting their meaning and taking them out of the Quranic context, are no better than their Jewish and Christian counterparts, who preach that woman was the first to commit the original sin, but they take this literally from their Bibles (Genesis-Chapter 3, verse 6)."

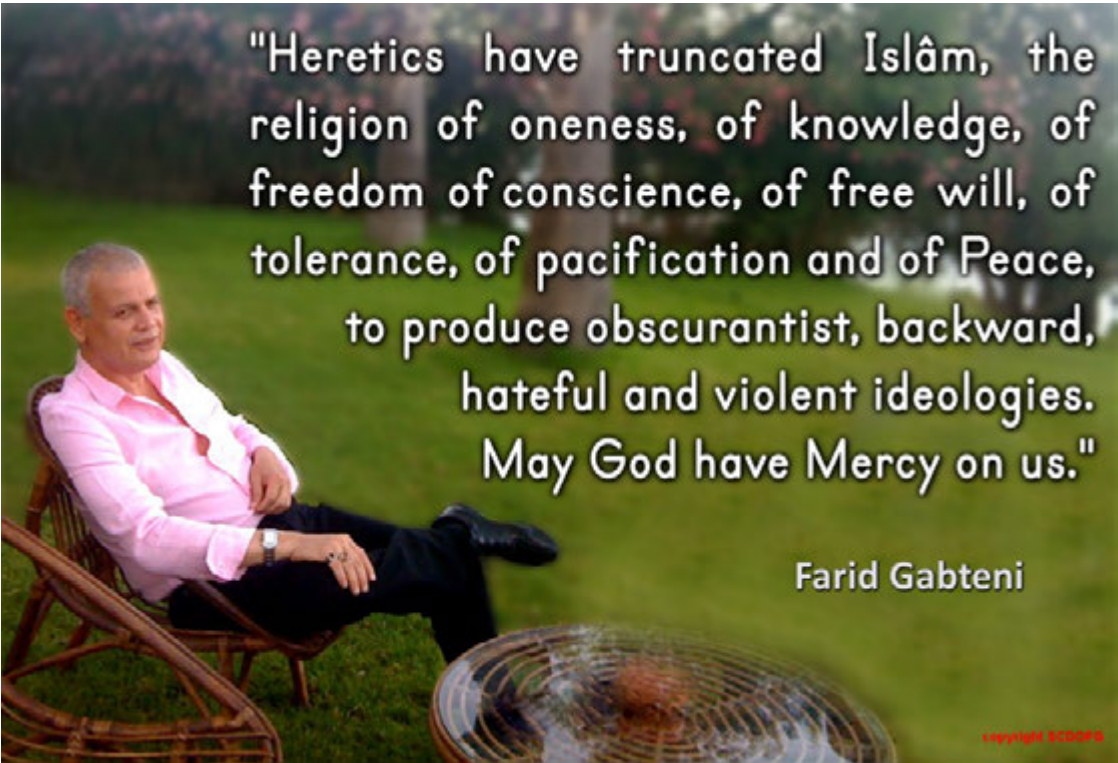
*Farid Gabteni*

"To prove that woman is not man's equal and should be subject to man's authority, deviationist traditionalists put forward various arguments, including that God did not anoint any female Prophets. Imagine female Prophets preaching to backward tribes who lacked faith and law, were warlike and murderous, practised child sacrifice, and misogynistic in the extreme, regarded and valued women as no more than useful tools! And knowing what many of them still suffer in our time, how might we describe the horrific living conditions women experienced in decades, centuries and millennia past?"



*Farid Gabteni*

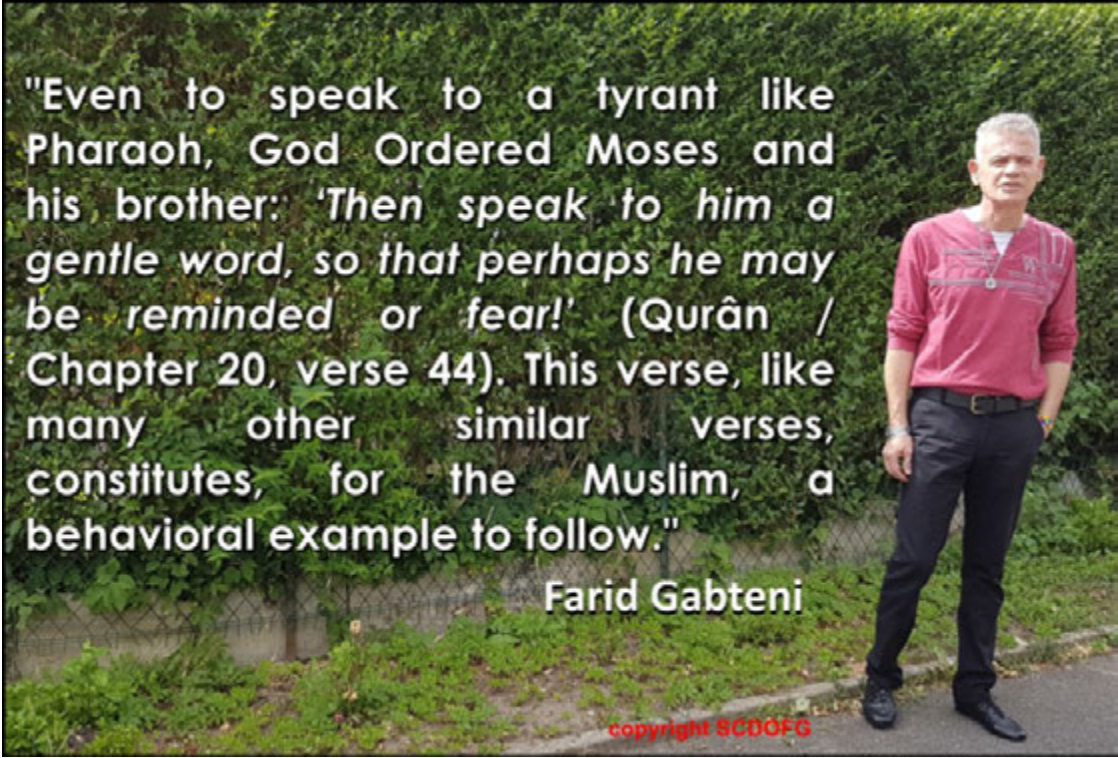


A man with grey hair, wearing a light pink long-sleeved shirt and dark trousers, is sitting in a wicker chair outdoors. He is looking towards the right. In the foreground, there is a small, round, shallow water feature with some lily pads. The background is a lush green lawn and some trees.

"Heretics have truncated Islâm, the religion of oneness, of knowledge, of freedom of conscience, of free will, of tolerance, of pacification and of Peace, to produce obscurantist, backward, hateful and violent ideologies. May God have Mercy on us."

Farid Gabteni

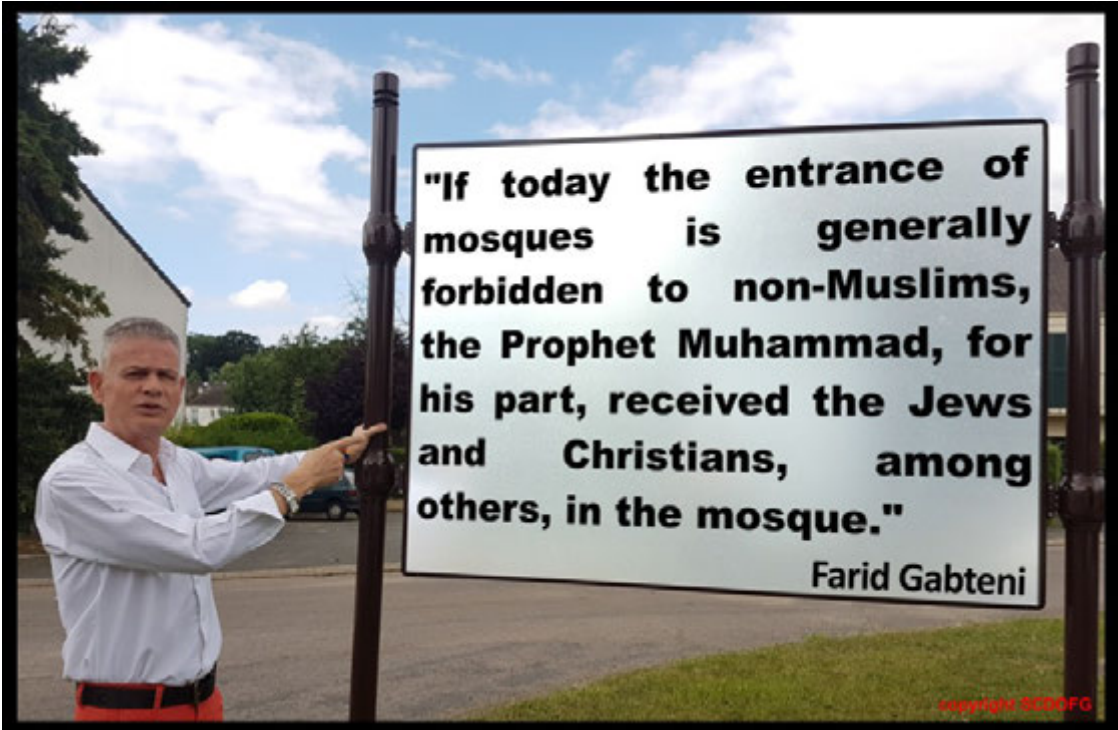
copyright SCDOFG

A man with grey hair, wearing a red long-sleeved shirt and dark trousers, is standing outdoors. He is looking towards the camera. Behind him is a green wall made of ivy or similar climbing plants. The ground is a mix of grass and dirt.

"Even to speak to a tyrant like Pharaoh, God Ordered Moses and his brother: 'Then speak to him a gentle word, so that perhaps he may be reminded or fear!' (Qurân / Chapter 20, verse 44). This verse, like many other similar verses, constitutes, for the Muslim, a behavioral example to follow."

Farid Gabteni

copyright SCDOFG

A man with grey hair, wearing a white long-sleeved shirt and red trousers, stands outdoors pointing his right index finger towards a large white sign. The sign is mounted on two dark metal poles. The background shows a blue sky with white clouds, some green trees, and a portion of a white building.

**"If today the entrance of  
mosques is generally  
forbidden to non-Muslims,  
the Prophet Muhammad, for  
his part, received the Jews  
and Christians, among  
others, in the mosque."**

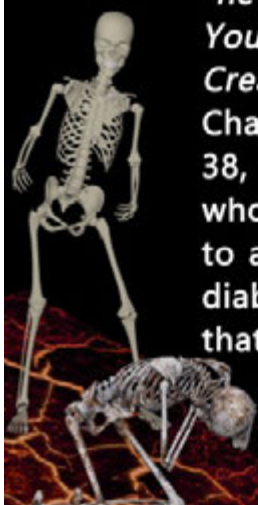
**Farid Gabteni**

copyright SCORFO

**"The Qurân mentions racism as the first great sin  
committed against divine law and that it originated  
from the devil; replying to God about mankind,**

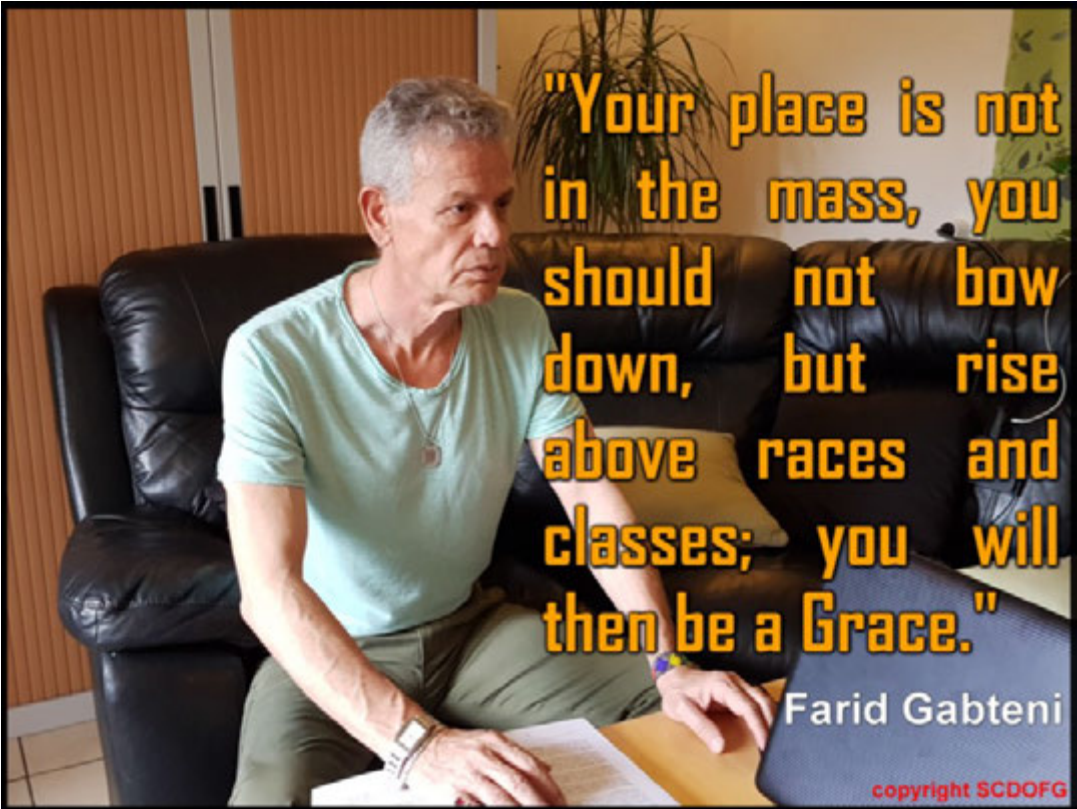
***"he said, 'I am better than him.  
You Created me from fire and  
Created him from clay'." (Qurân/  
Chapter 7, verse 12 and chapter  
38, verse 76). Consequently,  
whoever believes himself superior  
to another perpetuates this sin of  
diabolic origin; and God Knows  
that racists are numerous,  
everywhere in the world."***

**Farid Gabteni**



copyright SCORFO





"Your place is not in the mass, you should not bow down, but rise above races and classes; you will then be a Grace."

Farid Gabteni

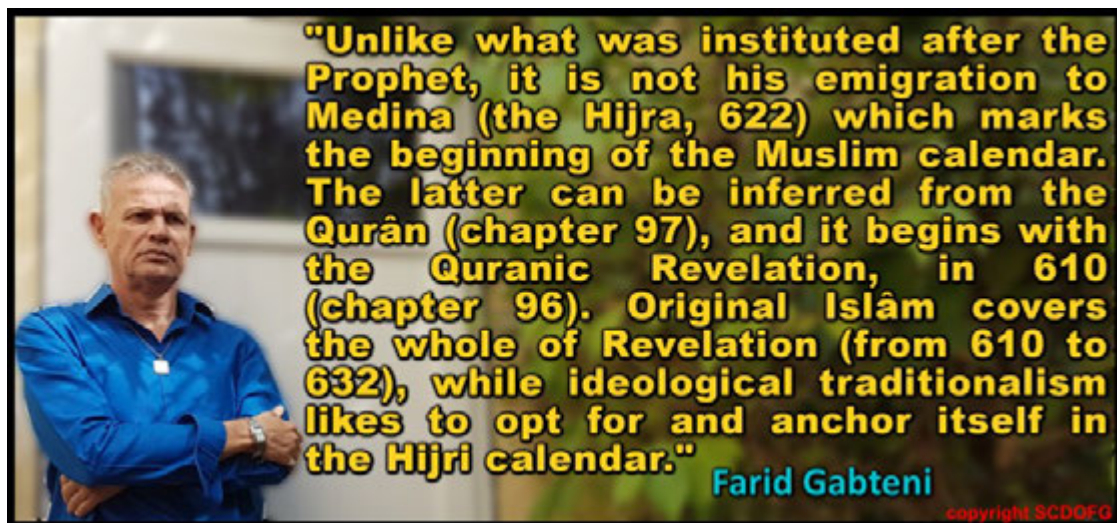
copyright SCDOFG

"A presentation begins with an introduction, followed by a development and ends with a conclusion. This is the case of the Qurân; it starts with "The Opener" (*Al-Fâtiḥah*), chapter 1; it develops from "The Cow" (*Al-Baqarah*), chapter 2, until the end of the book; it concludes with chapters dating mainly from the beginning of Revelation. This is to point out the importance that should be given to the origin."

Farid Gabteni



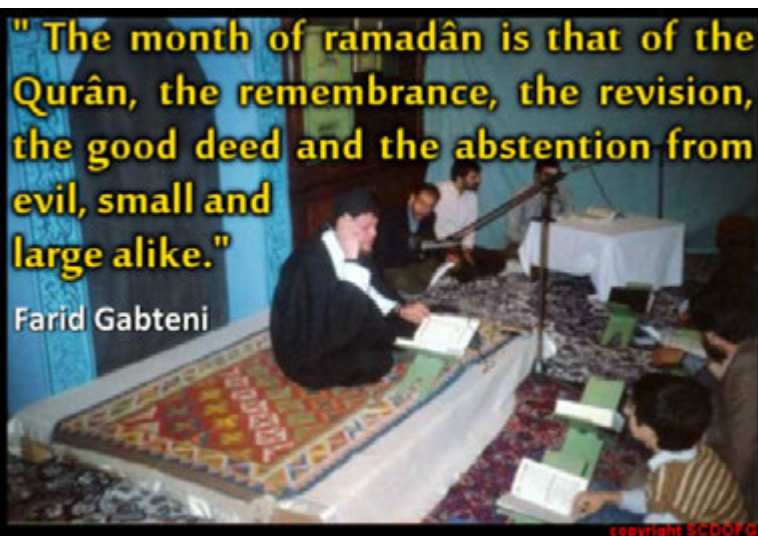
copyright SCDOFG



**"Unlike what was instituted after the Prophet, it is not his emigration to Medina (the Hijra, 622) which marks the beginning of the Muslim calendar. The latter can be inferred from the Qurân (chapter 97), and it begins with the Quranic Revelation, in 610 (chapter 96). Original Islâm covers the whole of Revelation (from 610 to 632), while ideological traditionalism likes to opt for and anchor itself in the Hijri calendar."**

**Farid Gabteni**

copyright SCDOFG



**"The month of ramadân is that of the Qurân, the remembrance, the revision, the good deed and the abstention from evil, small and large alike."**

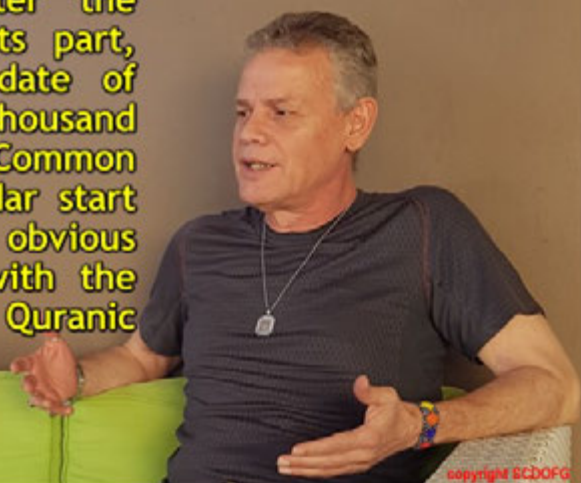
**Farid Gabteni**

copyright SCDOFG



"All Muslim historians - traditionalists included - report that the Hijri calendar was adopted after the Prophet. The Qurân, for its part, gives precedence to the date of Revelation: "better than a thousand months" (chapter 97) . Common sense dictates that a calendar start from an initial event; it is obvious that Islâm did not begin with the Hijra, but with the Quranic Revelation."

Farid Gabteni



copyright SCDOFG

« Adoption, after the Prophet, of the Hijri calendar had sententious political, theological and jurisprudential impacts. Insinuates, it has allowed and still allows traditionalists to falsely substantiate their ideologies, exegetically focusing on the Medina period instead of, and at the expense of the Mecca period. The Qurân states: "(...) *Then do you assure (believe) by a part of the writing (book), and denigrate by a part? (...)*" (chapter 2, verse 85) »



Farid Gabteni

copyright SCDOFG

*"Historians from all disciplines, enunciators (experts in the words attributed to the Prophet) included, still to this day debate the historical validity of these traditions. Despite this, for many Muslims, they take precedence over the Qurân, becoming the source of what divides them."*

Farid Gabteni



**"The collections of traditions are born from a multitude of events and circumstances that Muslims experienced after the death of the Prophet, and represent the ideological, political, and sociological conceptions of their time. The led astray and the opponents of Islâm profit from these collections with uncertain content and lend credence to them in order to use what serves their own purposes; it is the way they deform and distort Islâm."**

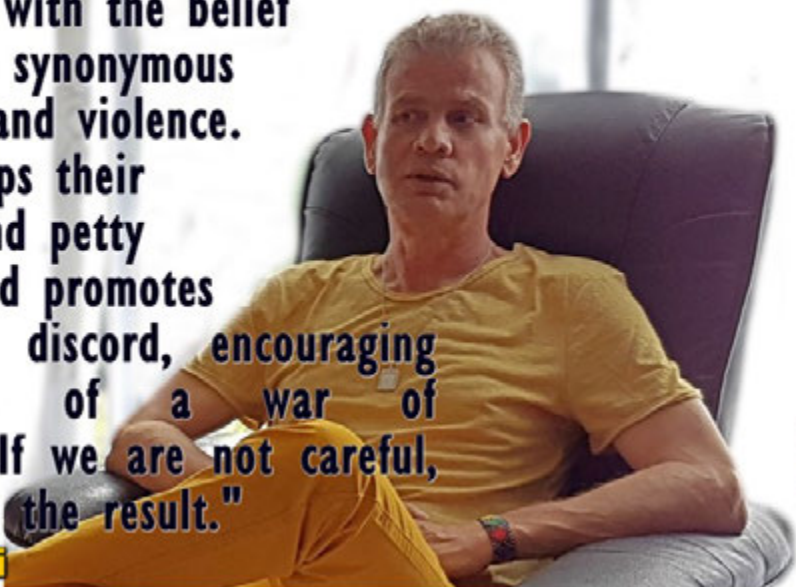
Farid Gabteni





"Obscurantists, criminals and islamophobes attempt to imbue the ignorant with the belief that Islâm is synonymous with hatred and violence. This idea helps their incendiary and petty discourses and promotes enmity and discord, encouraging the notion of a war of civilisations. If we are not careful, chaos will be the result."

**Farid Gabteni**



copyright SCDOFG

"For islamophobes, a good Muslim is a renegade Muslim. Basically, they do not target obscurantists, their objective allies, because they feed their hateful sermons against Islâm and Muslims. They prefer to fool themselves absurdly against authentic, scholarly and progressive, humanist and peaceful Muslims. It is enough to read my writings to be aware of the media manipulation practiced by islamophobes. Even I am treated as an extremist by them."

**Farid Gabteni**



copyright SCDOFG



"Many entrenched in multiple factions, mutually excommunicating one another, forsaking the original and universal Message of Islâm, interpreting the Qurân without drinking at its source because they have lost and forgotten the heart of the Qurân in favour of uncertain, debated and questionable traditions."

*'And among people who dispute about God without knowledge or guidance or enlightening writing' (Qurân / Chapter 22, verse 8)."*

Farid Gabteni



« Dismaying is the example of the one who listens but hears nothing, who learns but understands nothing, who thinks he knows but knows nothing, who tinkers but does not apply himself at all; in the end he is of no use apart from trying to be smart... a whole lifetime without science nor conscience in the humdrum routine of everyday life. That can make people laugh, but it is sad anyway. »

Farid Gabteni



copyright SCDOFG





**Farid Gabteni**

"I am Muslim, I testify that there is no god except God, Unique, without associate. And I testify that Muhammad is His Servant and Envoy, namely that the Creance, the Religion with God is the Pacification, the Islâm, the submission to God in peace. I do not testify that Abû Bakr, ʿOmar, ʿUthmâne or ʿAlî are messengers of God. They are just Muslims close to the Prophet, who were both right and wrong, and who cannot be blameless in essence. Only God Is Perfect and Absolute. I do not claim any theological or jurisprudential school in particular; this does not prevent me from strongly feeling my duty to defend the Muslim community - despite its diversity - of which I am a part. And I refuse - with all my strength - that it be split yet. I position myself against the excommunicators and the secessionists, whoever they may be. God does not like either aggression or aggressors. He Is The Witness and The Judge, and no one can claim to possess the paradise or hell, except Him."

copyright SCDOFG

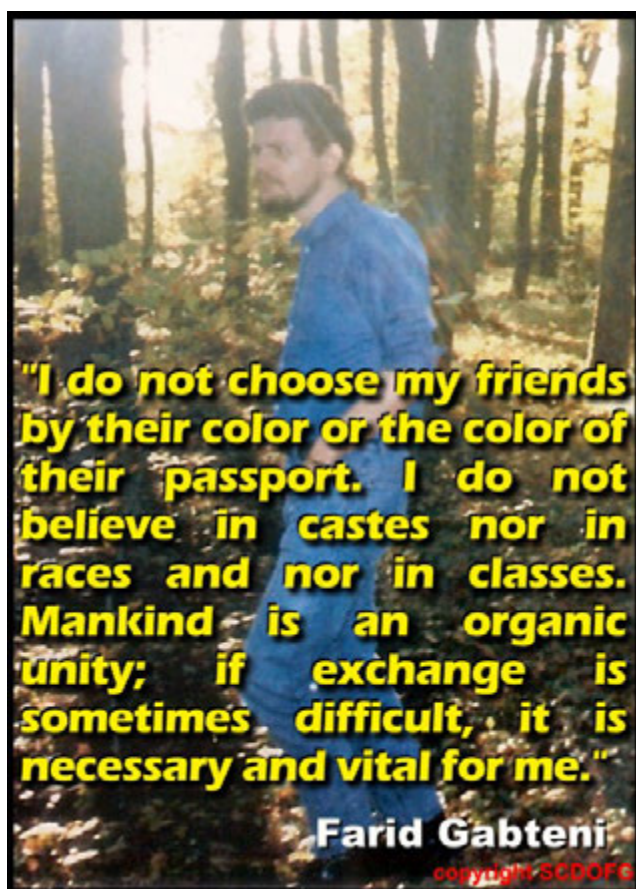
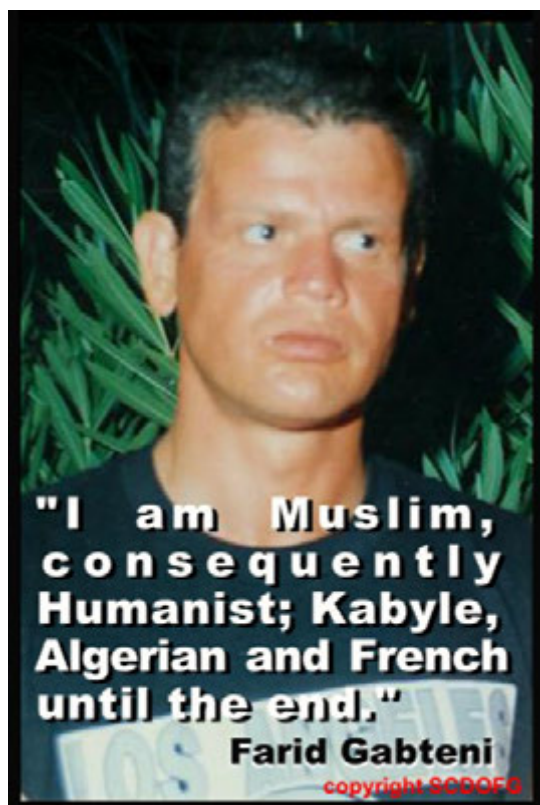
لَا إِلَهَ إِلَّا اللَّهُ

*"And surely that the Prostratoriums [Mosques] are for God; so do not invoke anyone with God."; "Say, 'Surely, I possess no power to harm you, nor to guide you'." (Qurân/Chapter 72, verses 18 and 21). These are the Teaching of God and, in same way, of the righteous among His Allies; God Alone Is Worthy of Adoration and Invocation; His beneficent Servants are certainly praiseworthy and are reference models, but they are not perfect and they must in no case be the subject of worship due to God Alone."*

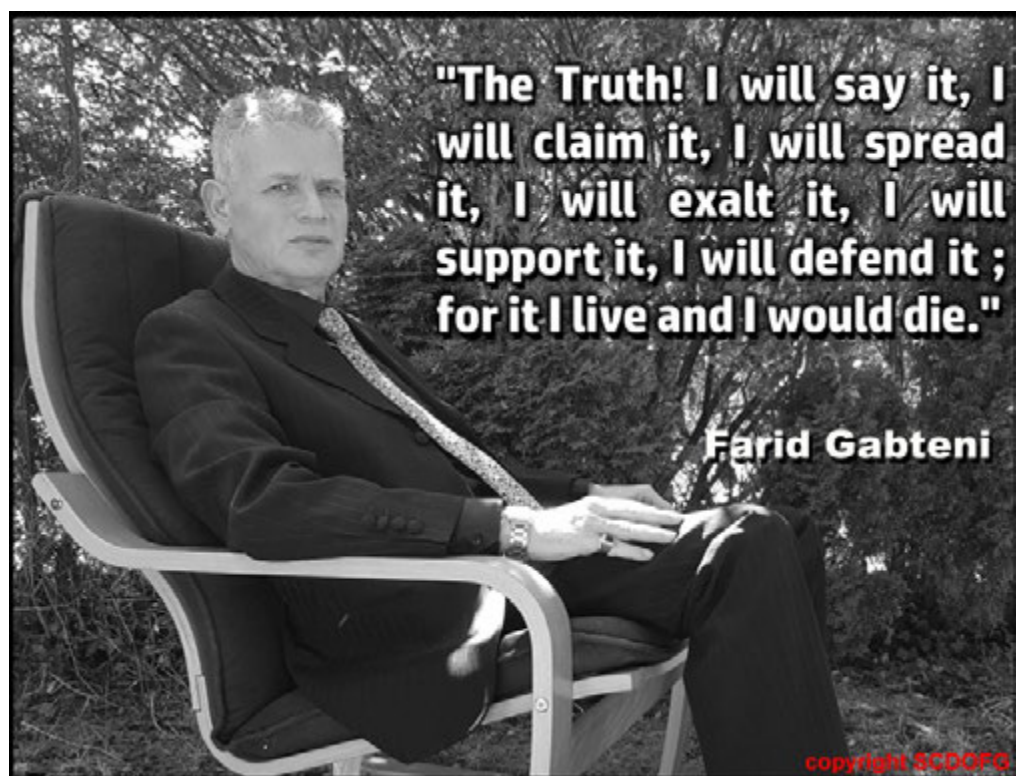
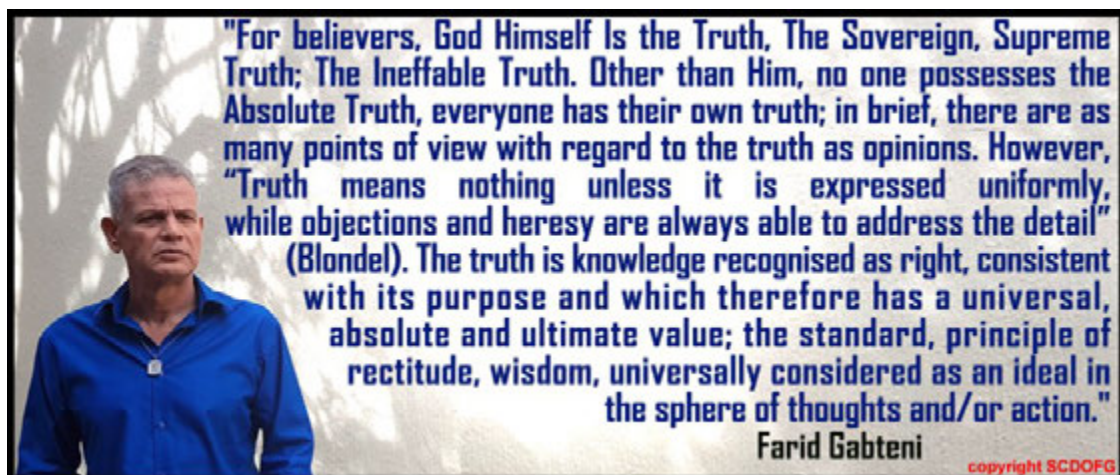
*Farid Gabteni*



copyright SCDOFG







**"I am a fighter, I lend myself only to the best; I am searching neither for reception nor for 'VIP lounge but from God, My Master and Lord."**

**Farid Gabteni**

copyright SCDOFG

« Some politico-theological and case law doctrines – inherited from the history of Muslims – subsequent to the Prophet, are contrary to the very spirit of original Islâm. And yet unfortunately, today many proclaim them as immutable and eternal truths. These are no longer, as a priority, the original Message of Islâm and its universal values that are taught – obscured or forgotten – but the ritualistic doctrines of another age, with prospects from the future to the past! It is not Islâm that needs reforming; it's traditionalism, which must be amended and desecrated. One teaches memoranda of traditions, instead of the Religion of "Those who remember God, standing and sitting and on their sides, and reflect on the creation of the skies and the earth (...)." (Qurân / Chapter 3, verse 191). »

copyright SCDOFG



**Farid Gabteni**





*"The original Islâm, embodied during the lifetime of the Prophet, expressed and explained in the Qurân, must be the principal reference for any Muslim worthy of this name. This Islâm is synonymous with Science, Knowledge, Tolerance and Progress. As for traditionalism, it is synonymous with a past frozen in history: faded away and non-replicable. History advances and does not move backwards no matter what we do, this is the Law of God. Furthermore, traditionalist ideologism is an agent, by excess and by default, of intellectual stagnation, superstition, fetishism, dogmatism, uniformity, ignorantism and obscurantism; certainly evils to be avoided."*



**Farid Gabteni**

"Traditionalists dwell on the *ḥadīth*, what the Prophet reportedly said, in order to legitimise their ideologies and their interpretations of the Qurân, without really taking account of the original Message of Islâm, and even less the historical and sociological data or the circumstantial facts of time, place, cause and purpose. However, God says: 'And he does not speak out from inclination – It is nothing but revelation that is Revealed' (Qurân Chapter 53, verses 3-4). We note from these verses that what can be certified as the words of the Prophet is only what was revealed to him by God, namely the Qurân."

Farid Gabteni



"The injunction of God "Say!" is repeated three hundred and thirty-two times in the Qurân (in the majority of cases, this injunction is addressed to the Prophet). And this divine injunction, repeated many times, is of course inherent in the continuous transmission of the well-heard (well understood) Message. What the Prophet certainly said is what God Himself had ordered him to say by revelation in the Qurân.

***'Such [are] the Signs (Verses) of God, We Relate them to you by the true, so by which statement (ḥadīthin) after God and His Signs (Verses) do they assure (believe)?' (Qurân / Chapter 45, verse 6)."***

Farid Gabteni





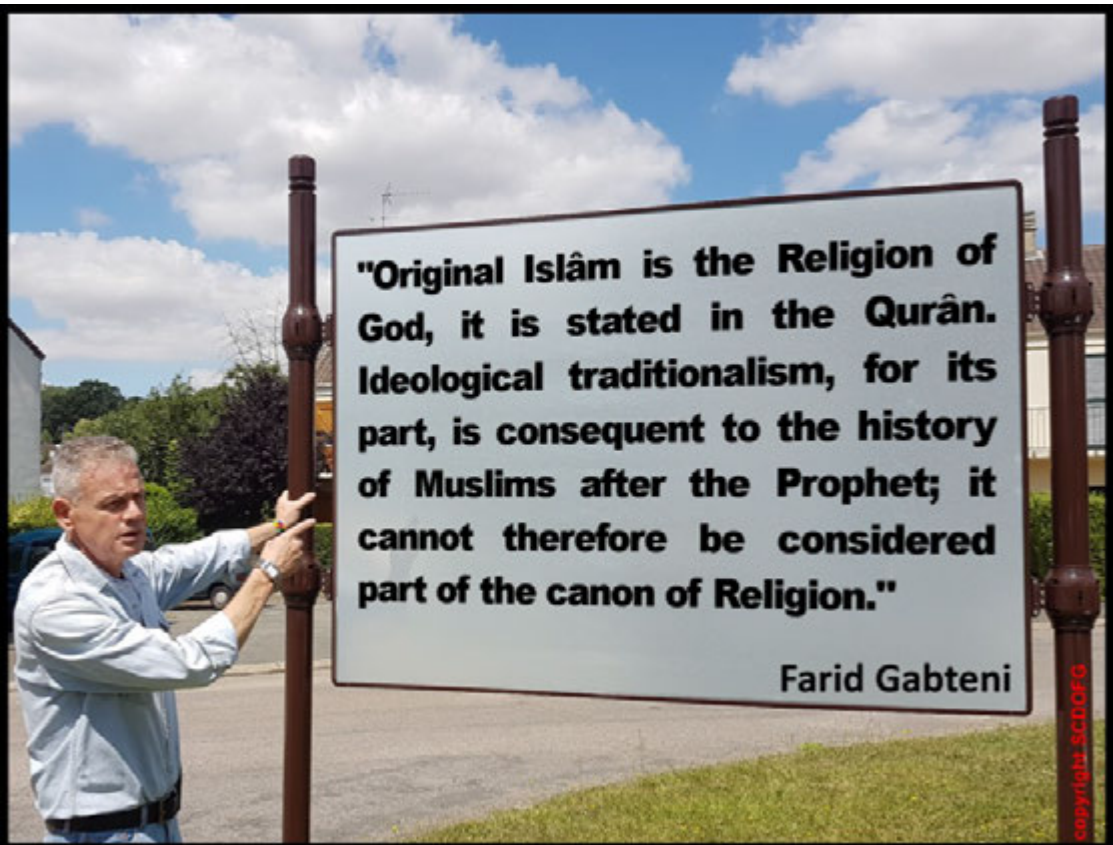
"As for the *sunnah*, the tradition, mode of the facts and deeds of the Prophet, it is also, and more authentically, found in the Qurân. The Qurân recounts the Prophet as a man of great creativity and morality, and what he must say or do. The word "*sunnah*", mode, is cited sixteen times in the Qurân (fourteen times in the singular and twice as a plural) in reference to God or the ancients before the Prophet, but not once in relation to Muhammad himself. So when a *ḥadīth*, a *sunnah* or *sīrah* of the Prophet are proven scientifically, they must be considered circumstantial."

**Farid Gabteni**



**Farid Gabteni**

"Pseudo-religious fanatics take inspiration from traditionalism, stemming from the history of Muslims and not Islâm itself. We therefore must take action to inform and teach the original Islâm (from the lifetime of the Prophet) and set it apart from the traditionalist islam (after the death of the Prophet) plotted, built and established by political-theological, sociological and historical circumstances, mixed with the original Message of Islâm (Knowledge, Faith, Charity, Tolerance and Pacification)."

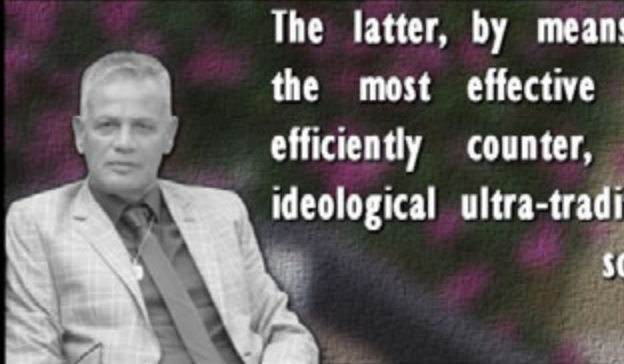
A man with grey hair, wearing a light blue button-down shirt, stands outdoors pointing his right index finger towards a large white sign. The sign is mounted on two dark brown wooden posts. The background shows a clear blue sky with scattered white clouds, some green foliage, and a paved area.

**"Original Islâm is the Religion of God, it is stated in the Qurân. Ideological traditionalism, for its part, is consequent to the history of Muslims after the Prophet; it cannot therefore be considered part of the canon of Religion."**

**Farid Gabteni**

copyright SCDOFG

**"In the seriously alarming circumstances of our modern society, I allow myself to think that it is everyone's duty to encourage, support and promote the scientific works and books dealing with original Islâm.**

A black and white portrait of Farid Gabteni, a man with grey hair wearing a suit and tie, looking directly at the camera.

**The latter, by means of those ones, is indeed the most effective tool to permanently and efficiently counter, neutralize and annihilate ideological ultra-traditionalism, a way leading to so much harm and suffering."**

**Farid Gabteni**

copyright SCDOFG

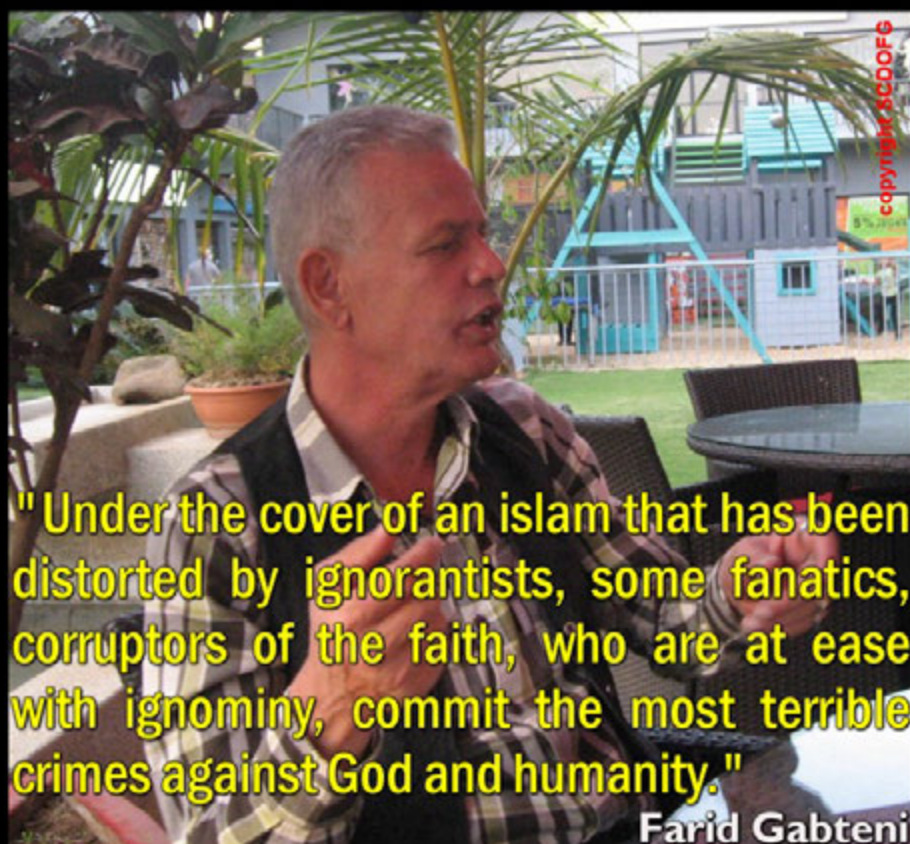


**"Shedding the blood of his fellow consists in not believing in God and in the Human, it is suffering hell today and tomorrow."**

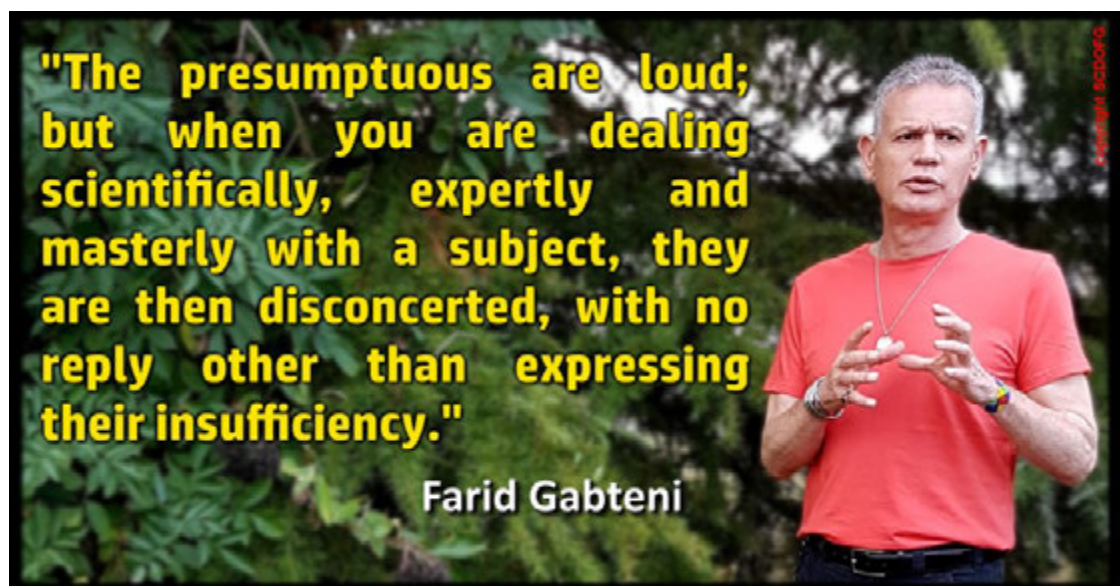
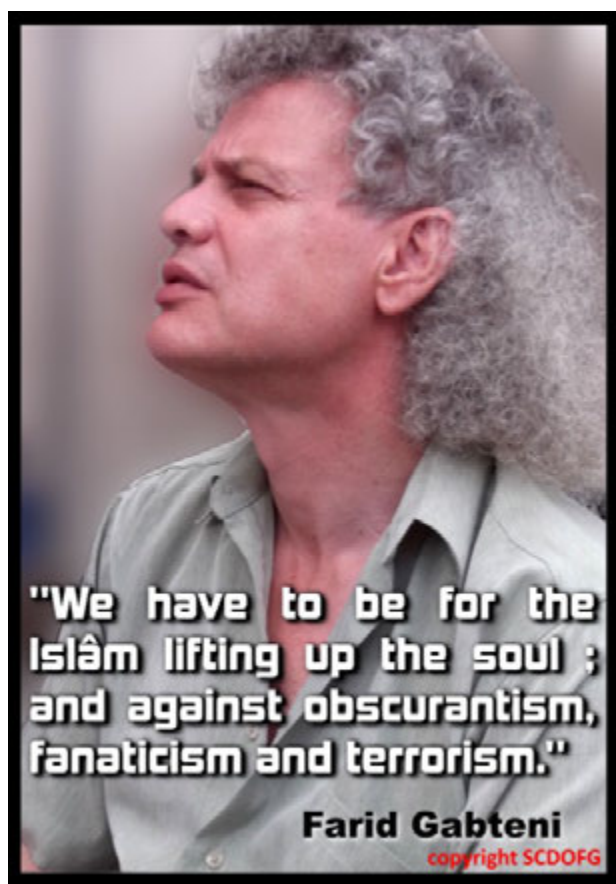
**Farid Gabteni**



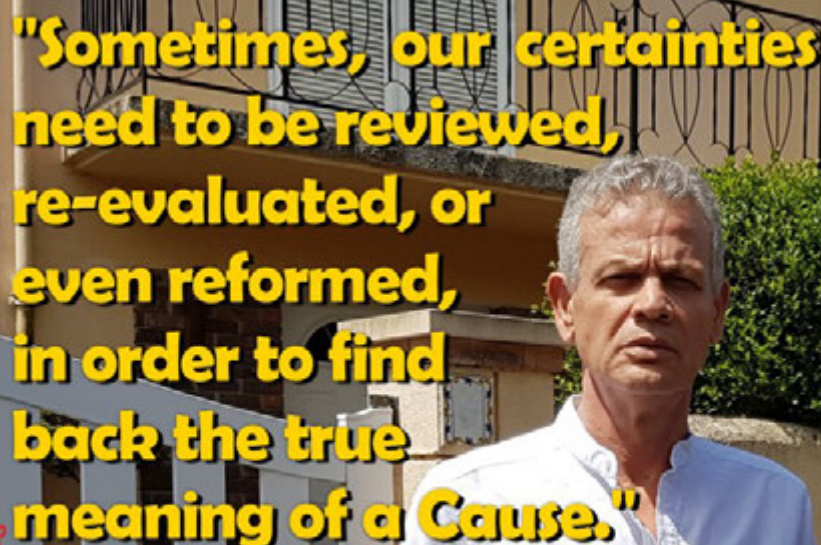
copyright SCOOPG



**Farid Gabteni**

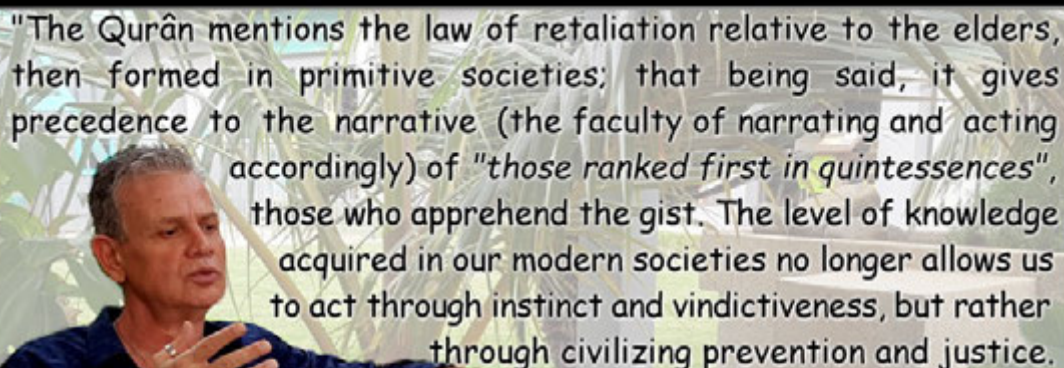






**"Sometimes, our certainties  
need to be reviewed,  
re-evaluated, or  
even reformed,  
in order to find  
back the true  
meaning of a Cause."**

Farid Gabteni

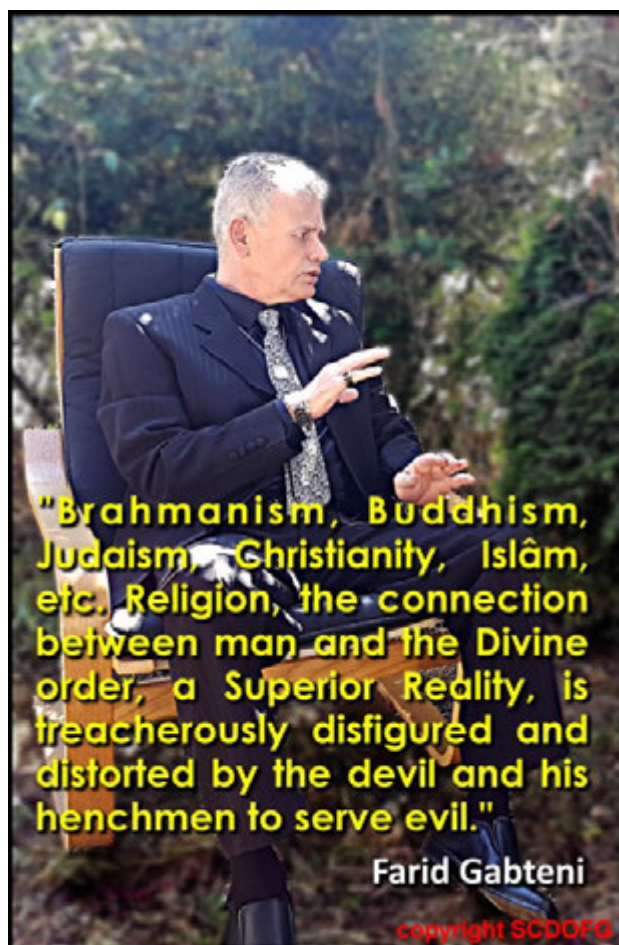


"The Qurân mentions the law of retaliation relative to the elders, then formed in primitive societies; that being said, it gives precedence to the narrative (the faculty of narrating and acting accordingly) of *"those ranked first in quintessences"*, those who apprehend the gist. The level of knowledge acquired in our modern societies no longer allows us to act through instinct and vindictiveness, but rather through civilizing prevention and justice.

Qurân / Chapter 2, verse 179:

***"And for you a life in the narrative,  
o those ranked first in quintessences;  
perhaps you will protect yourselves!" »***

Farid Gabteni



**"Brahmanism, Buddhism, Judaism, Christianity, Islâm, etc. Religion, the connection between man and the Divine order, a Superior Reality, is treacherously disfigured and distorted by the devil and his henchmen to serve evil."**

**Farid Gabteni**

copyright SCDOFG



**Farid Gabteni**

"Many are unaware, or have forgotten, that the people of India, now a nation, are the fathers of philosophical and spiritual reflection. Well before the monotheism put forward by the Egyptian Akhenaton, and, in many respects, more justly, the Vedas then the Upanisads, sacred texts of Vedism then of ancient Brahmanism, known, since the beginnings of the Muslim presence under the name of Hinduism, formulated the monotheistic principle with Brahma, the universal and impersonal cosmic Soul, the One, the Essential Being, The Absolute Reality, The Without-Beginning-and-Without-End, impossible to represent or describe, denoted by The All (*Sarvam*) or That (*Tat*). The return of the Indian peoples, the heirs of Vedism, to the original and universal Message of The One God, will enrich humanity in terms of the excellence of spiritual and temporal knowledge."

copyright SCDOFG





**Farid Gabteni**

"For example, everyone today gives the impression of "discovering" China, a valorous nation which was, barely two centuries ago, a major power and a major civilisation. Seeing it re-emerge after being forgotten is simply a just restoration. It was present and active throughout the history of humanity, providing a model of civilisation, often advanced in relation to many others. The wisdom and creativity of the Chinese are ancient... The Prophet of Islâm even reportedly encouraged the faithful to go as far as China in the pursuit of science, a domain in which it does not mention Byzantium. China's entry onto the international stage represents an unprecedented boon for humanity and for the development of an even more creative civilisation."

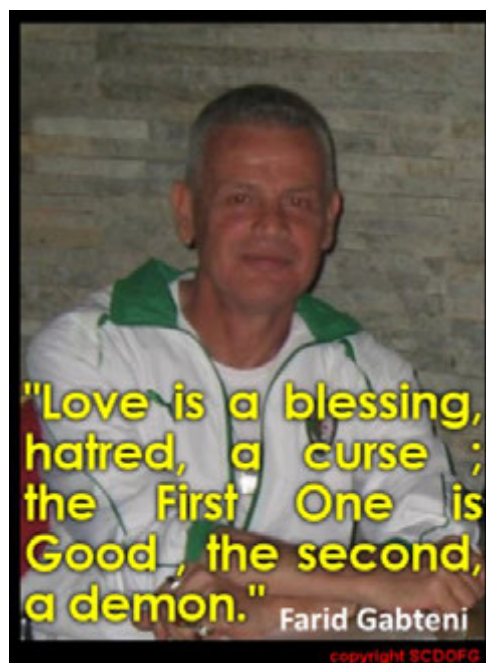
copyright SCDOFG



**"Until you empty your heart of rage and hatred, you can't fill it with the Love of God and spread it in His Creation."**

**Farid Gabteni**

copyright SCDOFG



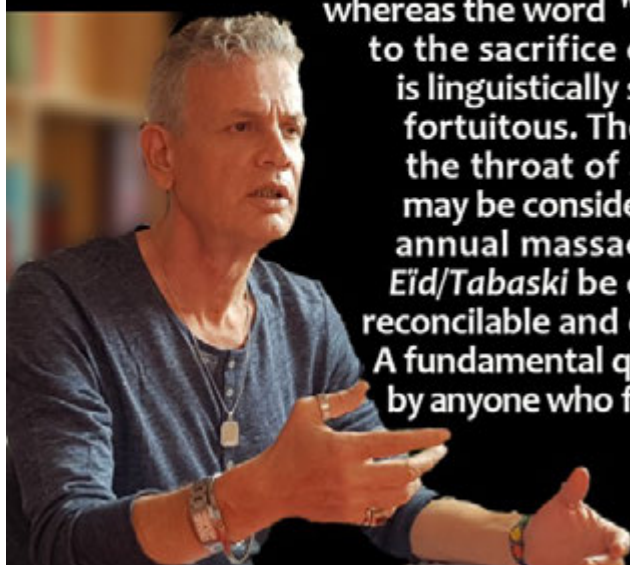
"Love is a blessing,  
hatred, a curse ;  
the First One is  
Good , the second,  
a demon."

Farid Gabteni

copyright SCDOFG

« Outside of traditionalism, is there anything in the Qurân which obliges Muslims to sacrifice animals, whatever the circumstance? Obviously not. The word "offering", *hadyu* in Arabic, can take on a number of meanings, depending on the time, the place, the cause and the aim. This term is used in the Qurân for the pilgrimage,

whereas the word "throat-slitting" (*dhabh*) refers to the sacrifice of Abraham. The distinction is linguistically significant and far from being fortuitous. The difference between cutting the throat of an animal and offering a gift may be considerable. Consequently, can the annual massacre of millions of animals at *Eïd/Tabaski* be considered to be compatible, reconcilable and coherent with original Islâm? A fundamental question worthy of meditation by anyone who fears God and believes in Him. »



Farid Gabteni

copyright SCDOFG

"As a reminder, tradition recounts that on his pilgrimage, the Prophet performed a sacrifice – namely in quite specific circumstances – for his whole community. His gesture amounts to all the animal sacrifices performed since that time, and until the end of time. So, on the day of Eid, any Muslim may absolve themselves through an offering – a hadyu – regardless of its nature, without necessarily resorting to a throat-slitting



Farid Gabteni

*'Neither their flesh, nor their blood, ever reaches God. But what reaches Him is the premonition from you. Thus He Subdued it to you, that you may magnify God for Guiding you. And delight the excellent'* (Qurân / Chapter 22, verse 37). "

copyright SCDOFG

"All creature on earth, and all bird that fly with wings, are communities like you' (Qurân/Chapter 6, verse 38).



Farid Gabteni

The true Muslim cannot hold in contempt, mistreat, degrade, or weaken any animal, or kill it without good reason, much less for pleasure. Even to feed himself, he cannot trivially kill an animal; he must consider this act in the Name of God as a sacrificial operation, that is, an extraordinary act performed in fear of God, Creator of Breath of all life."



copyright SCDOFG



« (...) and the clothing of premunition, that is best, that is from the Signs of God, perhaps they will remember! » (Qurân / Chapter 7, verse 26). Covering one's head, growing a beard, the *qamis/daffah*, the *boubou* or the *djellaba*, the veil, the *niqab*, the *burqa* or the *chador*; all of this is a result of traditionalism and has nothing to do with original Islâm as a religion. On the contrary, today, all of these manifestations are harming the image of Islâm and Muslims, mainly in non-Muslim countries; they are synonymous with obscurantism, sectarianism, provocation and aggression. For the learned Muslim – responsible and aware of real Islâm – it is unbearable to see it become distorted and reduced to these ostentations. The Islâm of light – at the origin of the emergence of modern science – is disguised by the ideological traditionalism as a ritualistic, backward and retrograde religion. Muslims must be awakened to original Islâm, the Islâm of science and progress; they must also protect themselves and preserve their religion from all harmful prejudice. »



Farid Gabteni

copyright SCDOFG

"The adoration of God is not concretized either in ostentatious getups or in an incantatory ritualism; even less in illusory mimics, words without knowledge and derisory sacrifices. It is crystallized into the right decision followed by the good deed. Adoring and serving God means loving and serving His Creation; it means thinking and acting well, being helpful and not futile. Being a Muslim, believer and practitioner, means being learned, pacified and pacifying, ensured, ensuring and reassuring, kind, benevolent and beneficent; it means living and dying peacefully."

Farid Gabteni

copyright SCDOFG



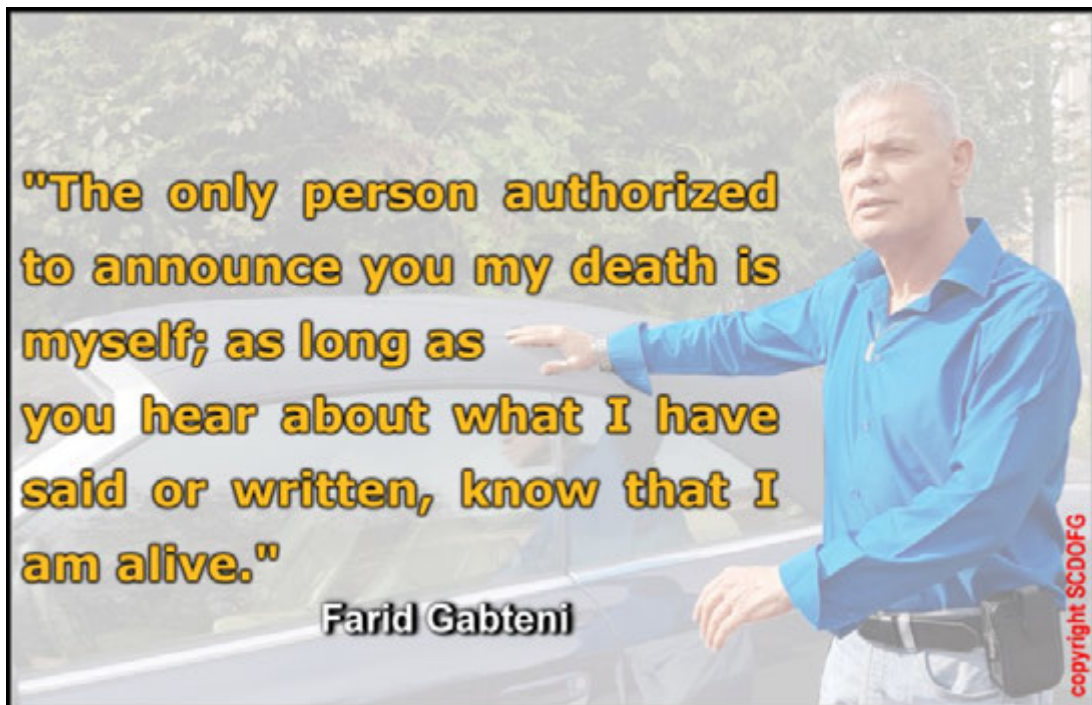


*"No matter what the image, hairstyle or dressing, today or at any age; the purpose is the Message; only understands the wise."*

Farid Gabteni

**"The only person authorized to announce you my death is myself; as long as you hear about what I have said or written, know that I am alive."**

Farid Gabteni





**Farid Gabteni**

"The Muslim is the one who has a commitment with God, to believe in Him, to worship Him through Islâm, which raises one's soul, in all purity, to act with kindness, to accomplish the charitable, to recommend the suitable and condemn the despicable, to call men to God, to humanism, to reform and to equity. This gives him a benefit in this world and the best from God. In truth, the best provision is piety. The one who gets up with God, who drinks and who eats with God, who works and who rests with God, who sleeps and dreams with God, who thinks, who speaks and acts with God, who is poor and who is rich with God, who is healthy and who is sick with God, who is young and who is old with God, who lives and who dies with God on his lips and in the heart; that one possesses this world and the hereafter. He gets up, drinks and eats, works and rests, sleeps and dreams, thinks, speaks and acts, lives and dies in peace. In peace with himself, with men, beings and things; accordingly, in peace with God, The Supreme-Good. Those are the righteous."

copyright SCDOFG

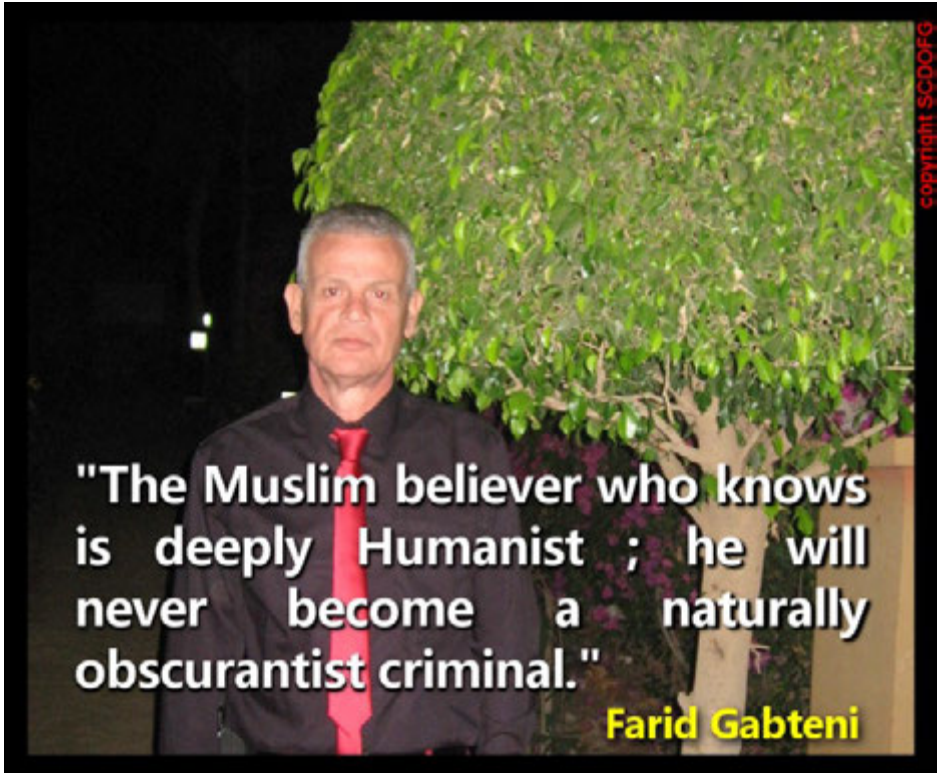
"Islâm preaches measure and moderation in all things and for each thing, far from extremism and extremes. Muslims must return to the original Message of Islâm, the one of yesterday, today, and tomorrow. They must rebuild themselves into a community of the middle way, the community of "*lqra*", of "Link and Read" through the Knowledge of God. First of all they must rise out from the torpor and fear that overwhelm them, and vigorously denounce everything and everybody that, through hate and violence, deform their religion. It is incumbent upon them to awaken and rehabilitate the original Islâm in the eyes of the world."

**Farid Gabteni**



copyright SCDOFG






"The Muslim believer who knows  
is deeply Humanist ; he will  
never become a naturally  
obscurantist criminal."

**Farid Gabteni**

"Faith in God is inseparable from work that is simultaneously both good and beautiful. Muslims must diligently practice benevolence and charity, and forcefully denounce everything and everyone which disfigures their religion through hatred and violence. It is their responsibility to wake up, and to rehabilitate original Islâm in the eyes of the world; Islâm of the Enlightenment, of science and progress, that of peace, of freedom of conscience and of tolerance."

*Farid Gabteni*




A man with grey hair, wearing a grey long-sleeved shirt and dark trousers, is walking on a dirt path. He is looking towards the camera. The background is a dense green forest.

"When you've seen a being –  
reduced, subjected and debased –  
and you could do nothing for  
them, tell yourself today that you  
can surely do something for  
others like them. Blessed is he  
who says, acts and fulfills."

*Farid Gabteni*

copyright SCORF-G

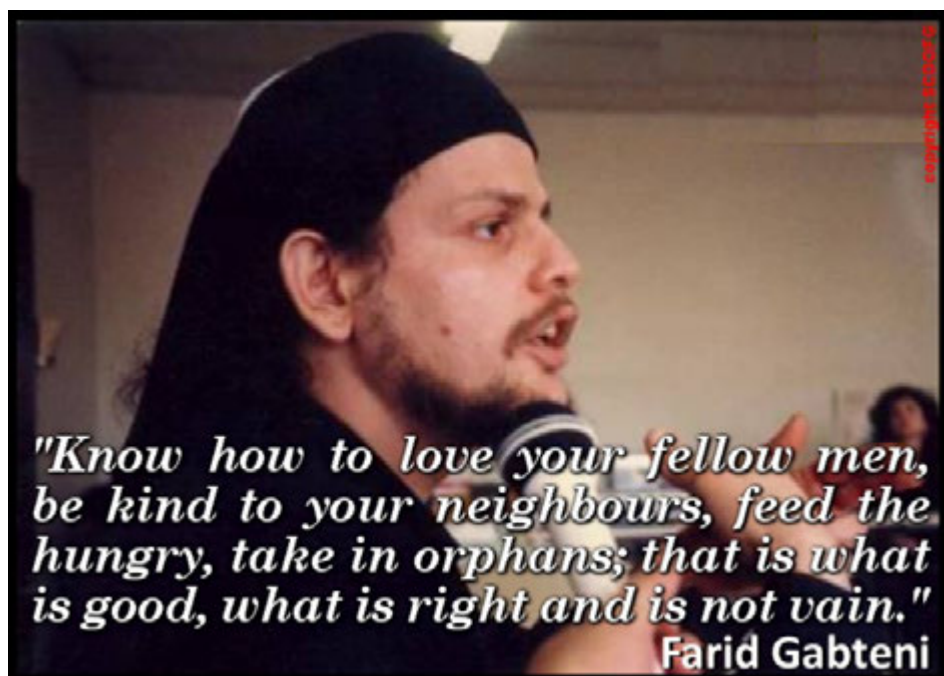
A portrait of a man with grey hair, wearing a grey long-sleeved shirt and a necklace with a small square pendant. He is standing in front of a green background.

**" The poor, the needy, the  
sickly, the underprivileged,  
the victims of misfortune and  
all those left behind in the  
world must be unquestionably  
– with Knowledge and Faith –  
the main concern of all  
Muslims."**

**Farid Gabteni**

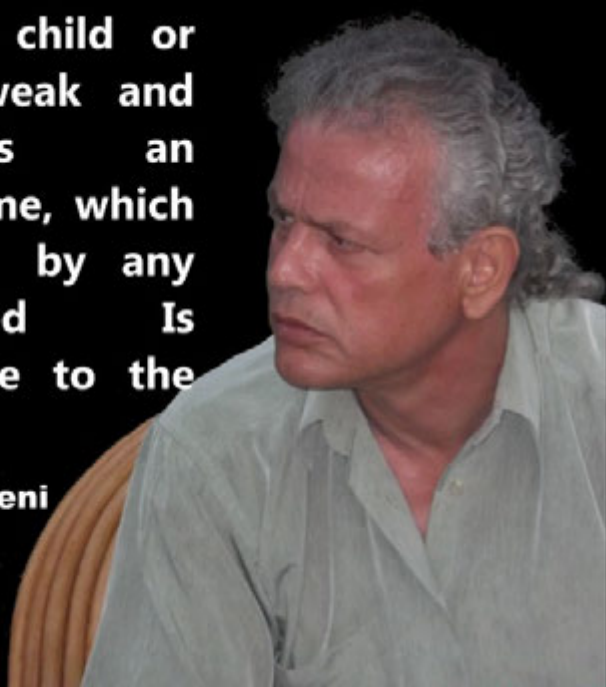
copyright SCORF-G

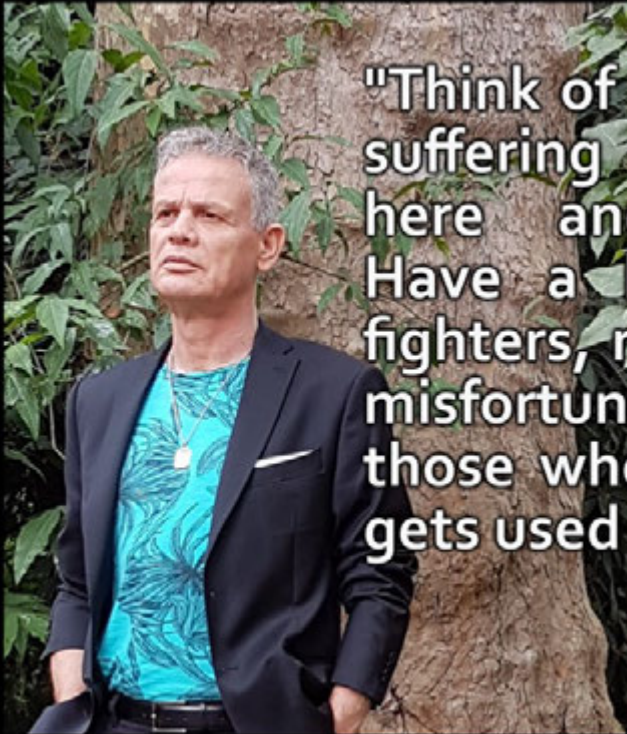




**"Mistreating a child or  
anyone else, weak and  
innocent, is an  
extravagant crime, which  
is not justified by any  
reason. God Is  
Omniscient; woe to the  
evildoers."**

**Farid Gabteni**






"Think of those who are suffering and dying here and elsewhere. Have a heart and be fighters, rescue those in misfortune and calm those who fear; no one gets used to the pain"

**Farid Gabteni**

copyright SCDOFG

أ م ن



"In Arabic, the words "assurance", "faith" and "belief" (īmān, إيمان) have the same roots (A-M-N, أ م ن): assurance, safety, security. In the Quranic language, faith is acquired through knowledge, by making sure and assuring; it is far more than a vague and relative belief. God Is Evident, rationally, one can only testify this; and this testimony must be made with full knowledge of the facts, with full science and consciousness. The believer, which I translate as the assurer, makes sure and secures himself, by educating himself about the Fact of God; this is how he becomes secure and securing, assured and assuring (mu'min, مؤمن)."

**Farid Gabteni**

copyright SCDOFG

“Man, with all his knowledge, still feels the need to feed his soul; his spiritual quest demands answers. And yet the wave of sects of Judeo-Christian and Far East inspiration, derived from Buddhism or Hinduism, has ebbed. There have been attempts to spiritualise materialism and vice versa, but the result was not a big success. This will also be the case for the doctrinal sectarianism of errant muslims.”

*Farid Gabteni*



**“Islâm, with its original Message, will make man rediscover his humanity and his raison d'être; such is its universal vocation.**

*‘(...) and whoever fears God, He Forms a way out for him - And He Provides for him from where he does not expect, and whoever relies on God, then He Is His Calculator; certainly God Forwards His Command; God has already Set a measure for all things’  
(Qurân / Chapter 65, verses 2-3).”*

*Farid Gabteni*





"In Arabic, the words "world" and "scholar" (ʿālam and ʿālim) have the same root (ʿ-Ḥ-L-M, ع ل م): science, knowledge, understanding. The world is closely linked to knowledge, to the objective understanding we have of it; it only exists through this vital information. The real world can only be perceived through scientific knowledge - any way-out is subjective; this results in myths and legends, synonyms of fetishism and superstition. This is how, with some exceptions, the ancients speculatively devised fabulous and imaginary worlds, with no true scientific basis. Nevertheless, and to their credit, they had this specifically intelligent awareness that the world has a meaning and a raison d'être. It is this established fact that is at the origin of scientific research and the results thereof we observe nowadays and every day."

Farid Gabteni

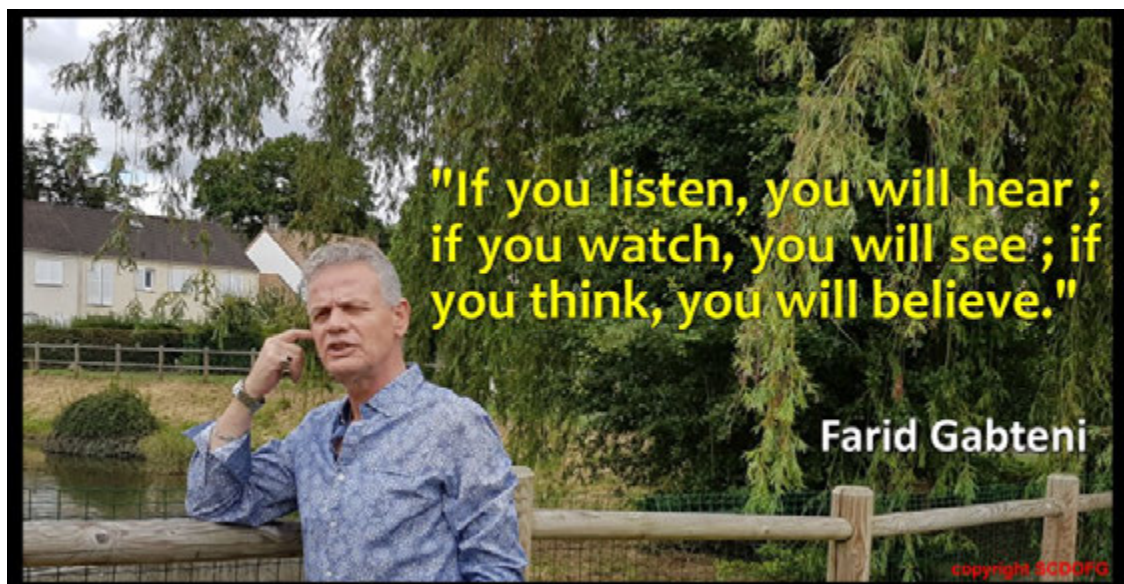
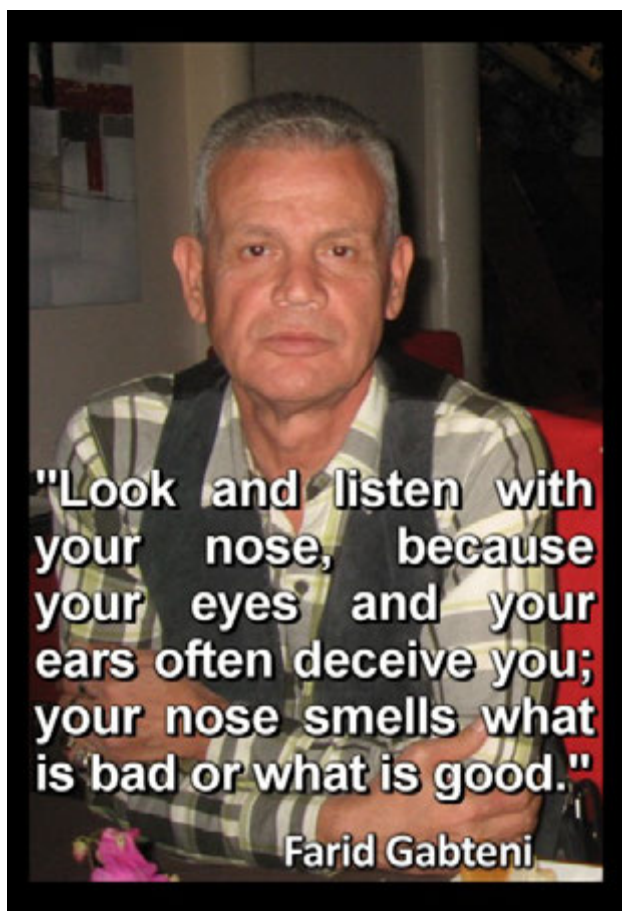


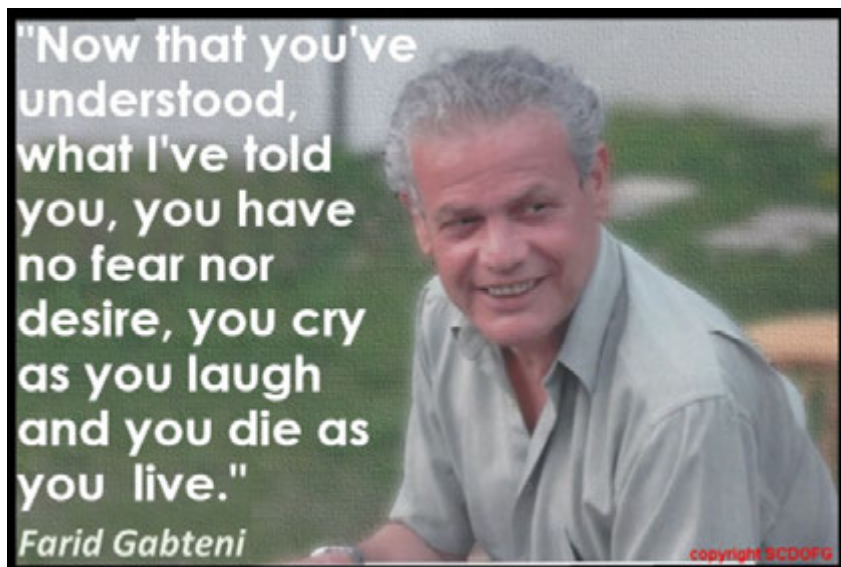
"In Arabic, the words "injustice" and "obscurity" (ẓulm, ẓulmah, ظلم ظلمة) have the same root (Ẓ-L-M, ظ ل م). An inherent logic in the Arabic language explains the link between injustice and obscurity: in obscurity we act without accuracy, operate blindly, move things incorrectly, deviate, stray and lead others astray; thus the darkened is obscured, he appraises and acts unjustly, he becomes himself obscuring. Therefore, I translate the word "unjust" by "obscurantist"."

Farid Gabteni











"We can say that we are in the era of the end of the times of ignorantism. The charlatans disguised in Muslims and the islamophobes think of creating the chaos which would enable them to achieve their goal of domination. But when these forces of the darkness are overcome and destroyed, a new world and mode of science, rationality, justice and sharing will emerge, in which Humanity will live then, the most beautiful era of its history."

**Farid Gabteni**

copyright SCDOFG




"Had we been present at the birth of the Universe, it would have been completely impossible to imagine what occurred since. Had we been present during the Stone Age, we never would have been able to imagine the modern world. So, if we are to imagine the future world, we must do it relatively and prudently, keeping in mind the idea that it will be even more extraordinary than anything we could dream up."

**Farid Gabteni**

copyright SCDOFG



A man with short grey hair, wearing a dark shirt and a red tie, stands on a beach with the ocean in the background.

"He who only sees with his eyes has received little science and all he knows about the world is its hollowness ; certainly, he is unhappy."

Farid Gabteni

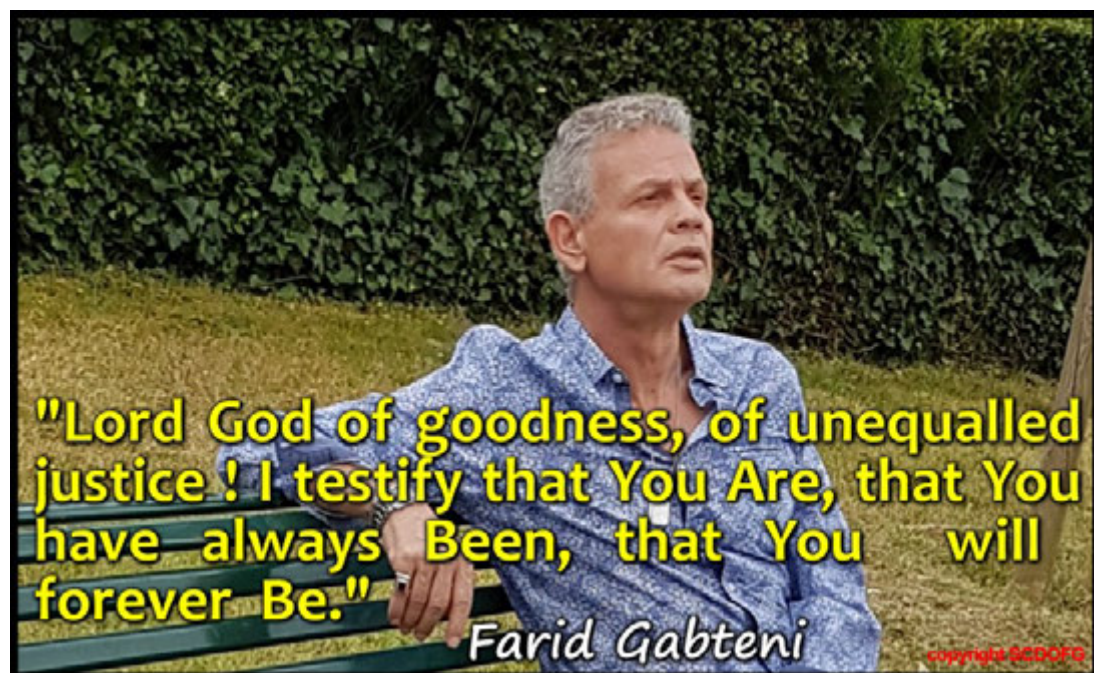
copyright SCDOFG

*"Those who follow me are not behind but ahead; they irresistibly walk ahead."*

Farid Gabteni



copyright SCDOFG

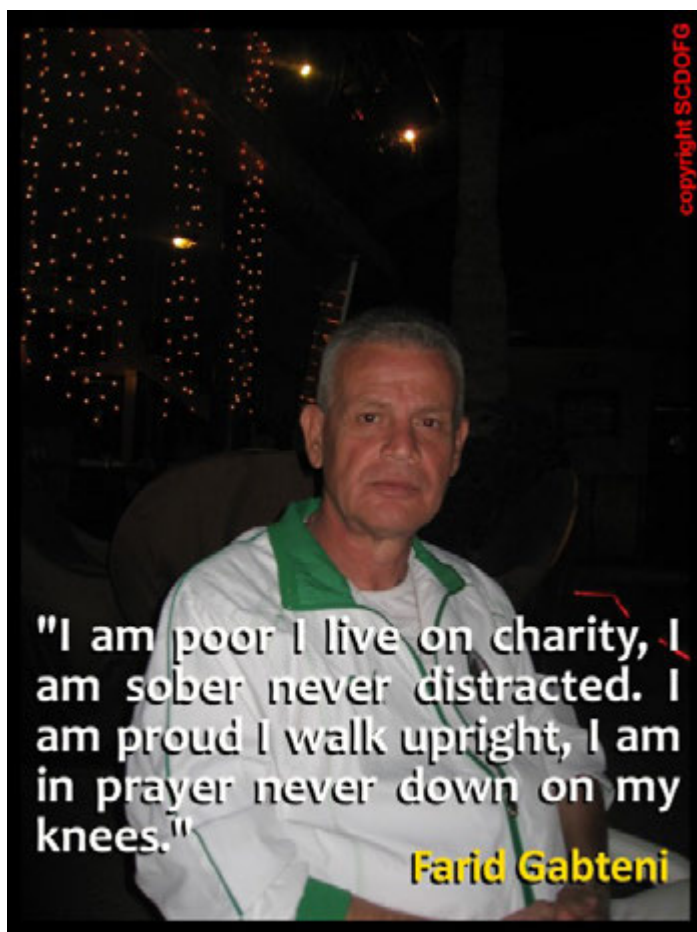




"You have not  
received if you  
have not opened  
and you have not  
lived if you have  
not suffered."

Farid Gabteni

copyright SCDOFG

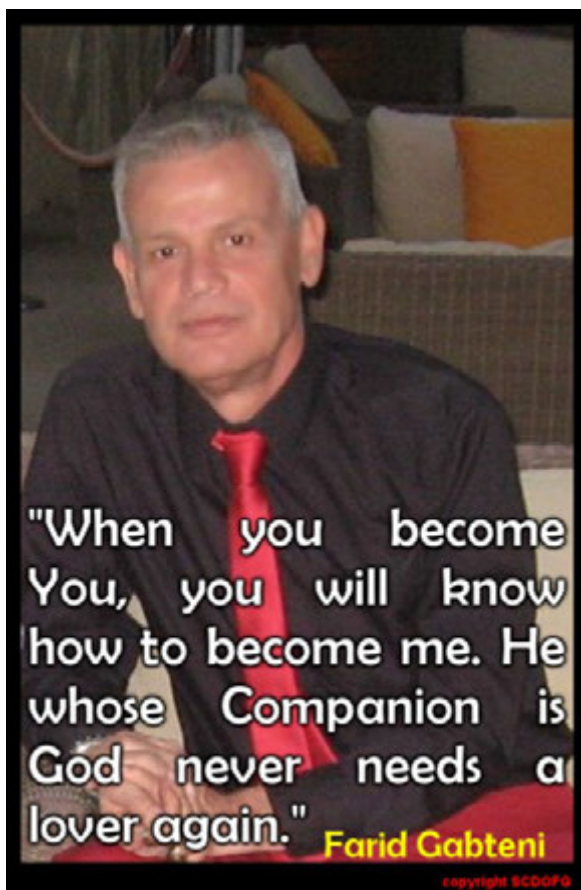


"I am poor I live on charity, I  
am sober never distracted. I  
am proud I walk upright, I am  
in prayer never down on my  
knees."

Farid Gabteni

copyright SCDOFG





"When you become  
You, you will know  
how to become me. He  
whose Companion is  
God never needs a  
lover again."

**Farid Gabteni**

copyright SCOPG

"I am dead as I was born, from my body I am  
delivered; I have lived and I will live, Guided by  
The One who Created me."



*Farid Gabteni*


copyright SCOPG

A man with short grey hair, wearing a yellow t-shirt, is sitting in a black leather armchair. He is positioned in front of a large window that looks out onto green foliage. The lighting is bright, suggesting daytime.

**"God Is My Lord, no fear, no  
misfortune reach my heart."**

Farid Gabteni

copyright SCDOFG

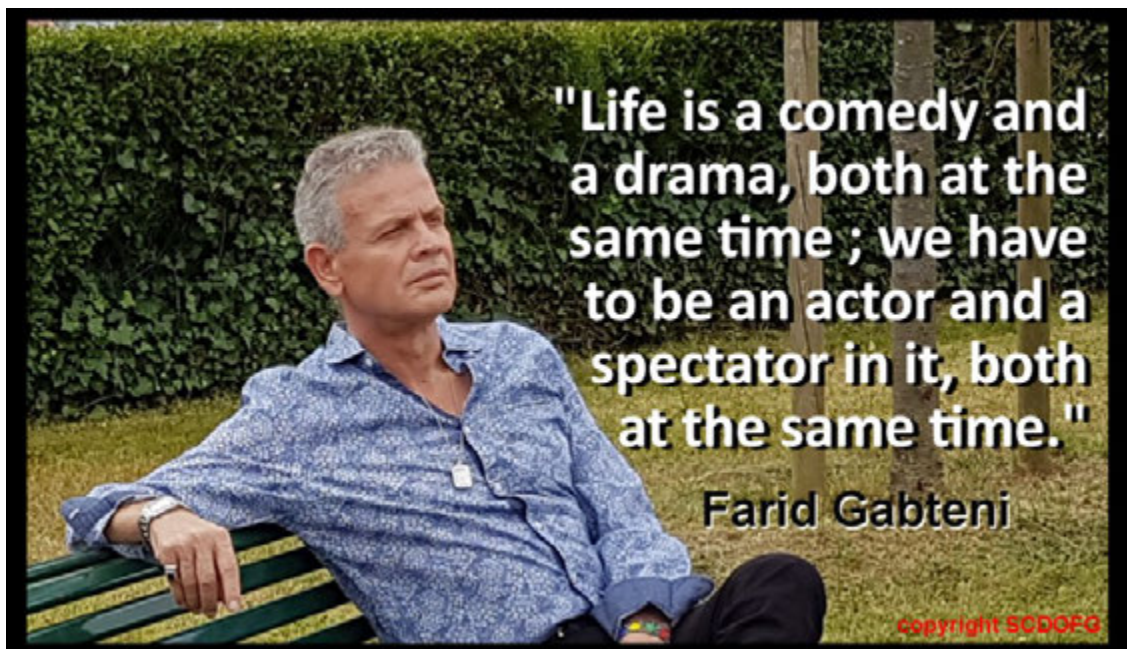
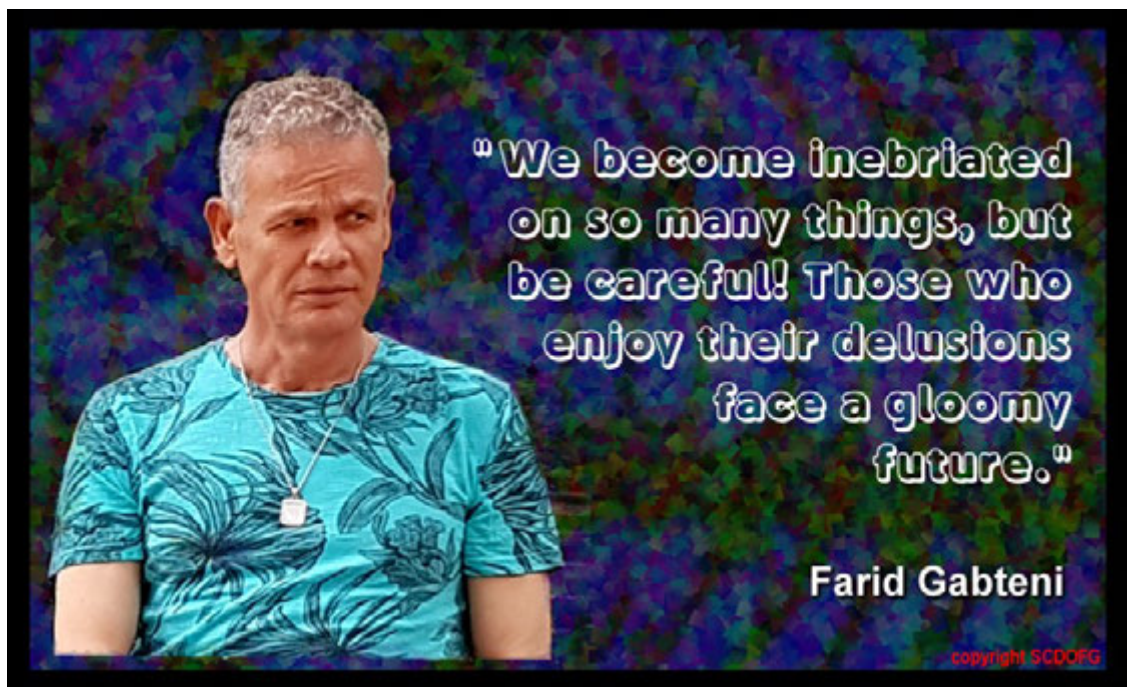
A man with short grey hair, wearing a white and black striped long-sleeved shirt, is sitting on the grass. He is outdoors, with a large tree trunk behind him and a clear blue sky in the background. His hands are clasped in his lap.

**"Straighten up, if  
you want to walk  
by my side, stand  
up if you want  
me to address  
you ; my people  
are righteous,  
kind and human."**

Farid Gabteni


copyright SCDOFG







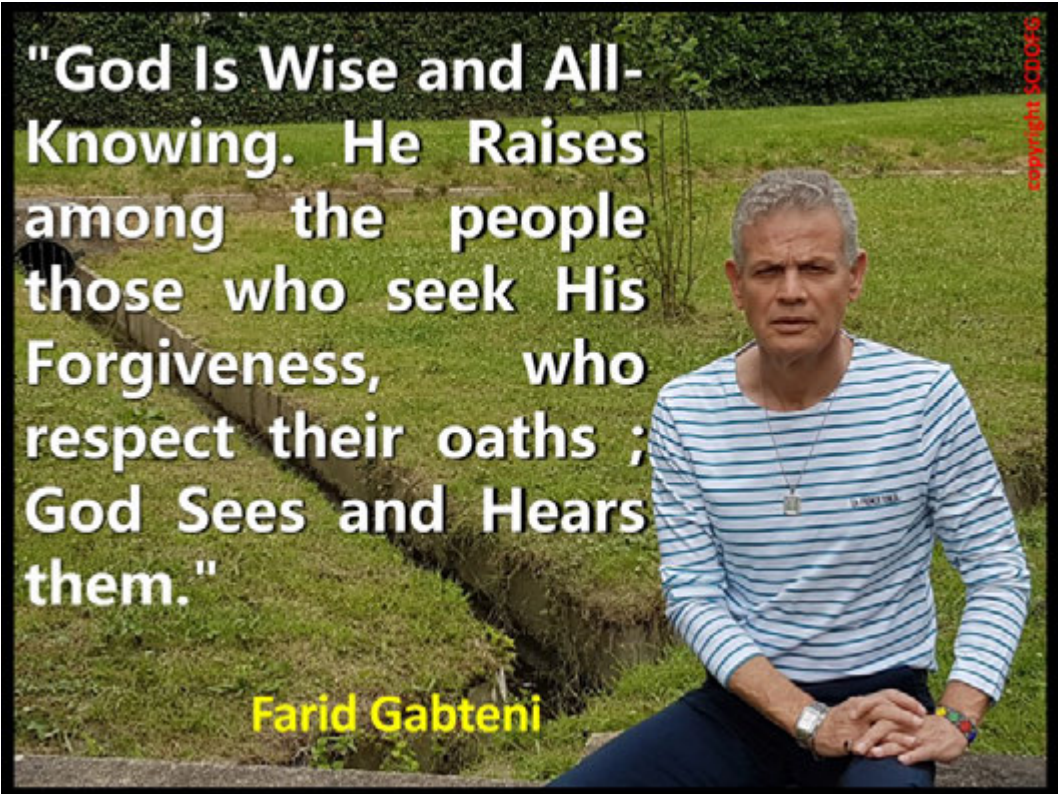


A man with grey hair, wearing a pink short-sleeved shirt and dark trousers, stands on a paved road and points his right index finger towards a large rectangular sign. The sign is mounted on two dark metal posts and has a light grey background with black text. The background shows a residential street with a house and trees under a cloudy sky.

**"Glory to God! He Is  
Unique, nor three nor  
more numerous and  
nor two, He has no  
equal either on the  
earth or in the heavens  
or between both."**

**Farid Gabteni**

copyright SCDOFG

A man with grey hair, wearing a blue and white horizontally striped long-sleeved shirt and dark trousers, sits on a low stone wall. He is looking directly at the camera with a serious expression. Behind him is a green lawn and a dense line of trees. The text of the quote is overlaid on the left side of the image in white with a black outline.

**"God Is Wise and All-  
Knowing. He Raises  
among the people  
those who seek His  
Forgiveness, who  
respect their oaths ;  
God Sees and Hears  
them."**

**Farid Gabteni**

copyright SCDOFG

"Lord ! Cover with  
Your Peace Your  
Prophets and Your  
Messengers and the  
righteous among  
Your Allies, who  
have called to the  
truth, who have  
called to be  
patient."

*Farid Gabteni*



copyright SCDOFG

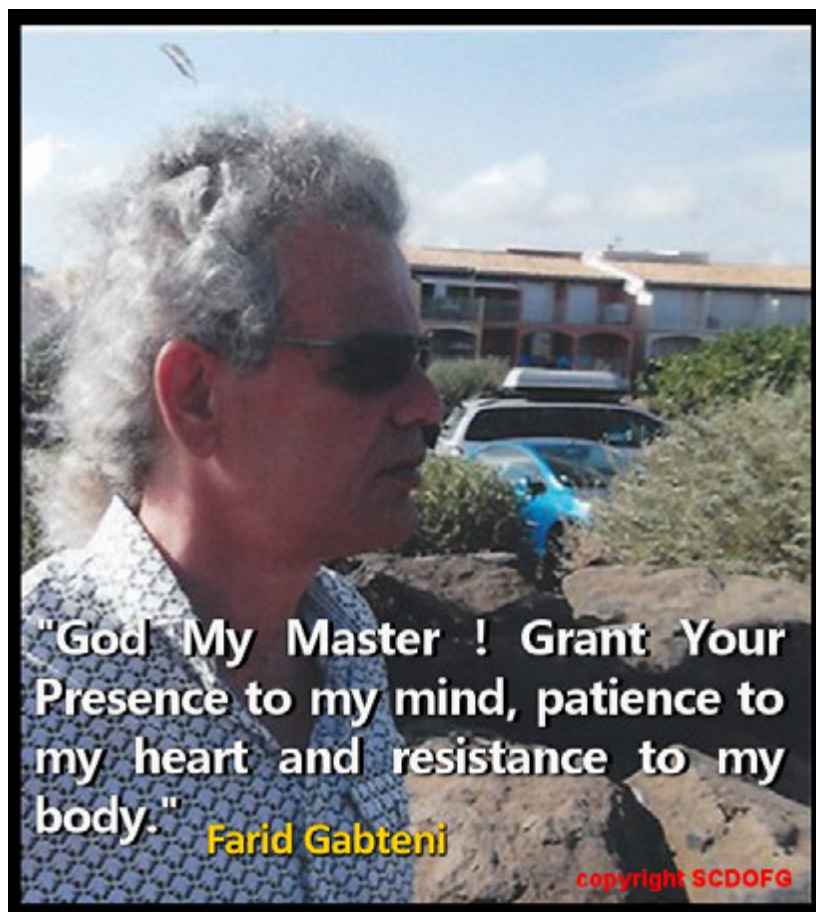
"God My Master ! Guide those  
who love You, Bless those who  
love me and Forgive those I  
love."

*Farid Gabteni*



copyright SCDOFG

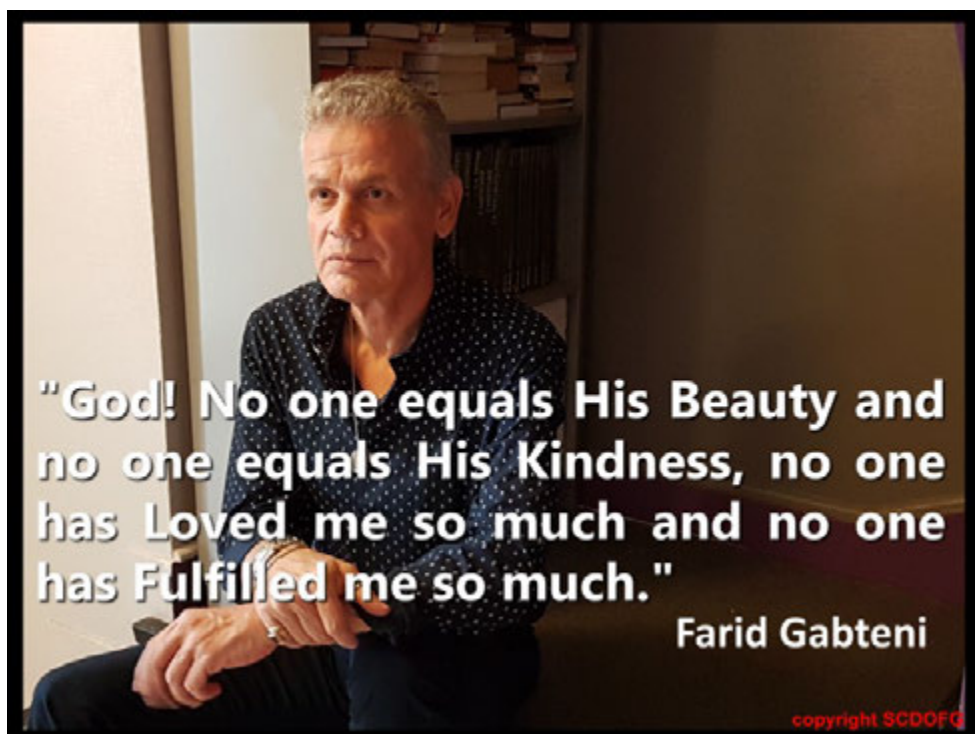




**"God My Master ! Grant Your Presence to my mind, patience to my heart and resistance to my body."**

**Farid Gabteni**

copyright SCDOFG



**"God! No one equals His Beauty and no one equals His Kindness, no one has Loved me so much and no one has Fulfilled me so much."**

**Farid Gabteni**

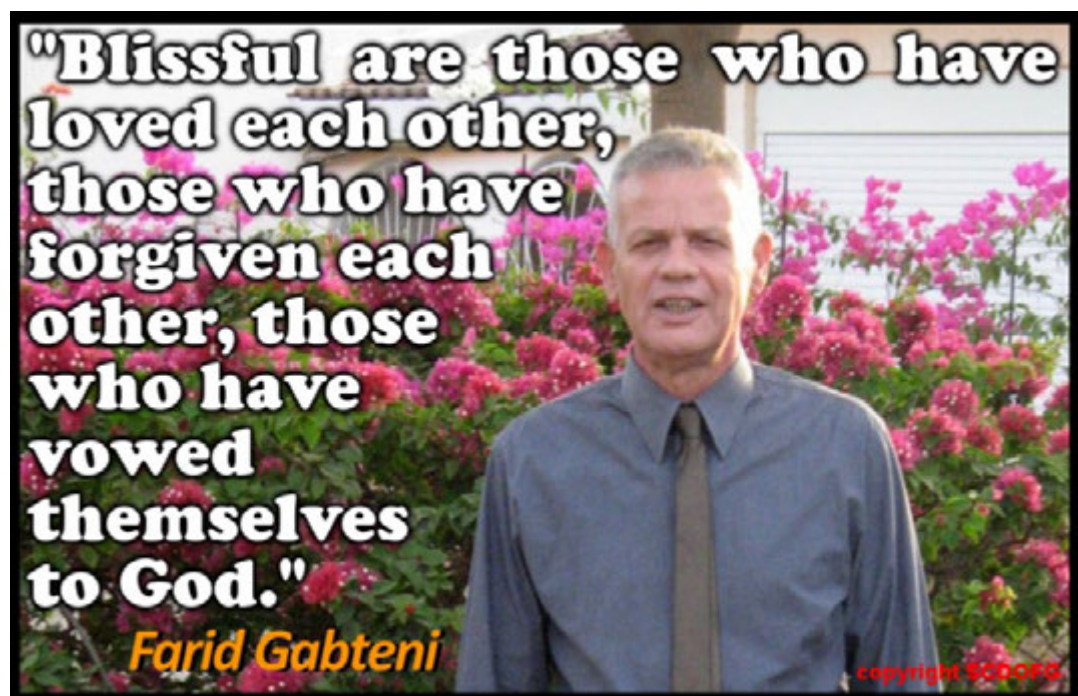
copyright SCDOFG



"God Is The One,  
the Judgment is  
certain, think about  
tomorrow and act  
well."

Farid Gabteni

copyright SCODFO



"Blissful are those who have  
loved each other,  
those who have  
forgiven each  
other, those  
who have  
vowed  
themselves  
to God."

Farid Gabteni

copyright SCODFO



FARID GABTENI

**THE SUN  
RISES IN  
THE WEST**

**VOLUME 2**

*Programmed Coincidence*

SCDOFG

*The Sun Rises in the West*

© SCDOFG, 2018  
[www.scdofg.net](http://www.scdofg.net)

Originally published in French as *Le Soleil se lève à l'Occident*  
© SCDOFG, 2018

Legal deposit: september 2018, France  
ISBN: 978-2-490002-08-5  
All rights of reproduction and translation reserved



## PREFACE

Many pioneers of the scientific arena, most of the founders of modern science, have reached conclusions of metaphysical nature, on the basis of the study of nature and its intelligibility. For instance, the idea of a divine origin and order is characteristic of Isaac Newton's thinking. In conclusion to his major work, *Mathematical Principles of Natural Philosophy*, he wrote: "*This most elegant system of the sun, planets and comets could not have arisen without the design and dominion of an intelligent and powerful being*"<sup>1</sup>. Neither was Albert Einstein a stranger to metaphysical reflection, stating for example: "*The individual feels the vanity of human desires and aims, and the nobility and marvelous order which are revealed in nature and in the world of thought. He feels the individual destiny as an imprisonment and seeks to experience the totality of existence as a unity full of significance*"<sup>2</sup>. Georges Lemaître, one of the principal founders of modern cosmology, proposed the following idea: "*Science is beautiful, worthy in its own right of love and service, given that it reflects the creative thought of God*"<sup>3</sup>. Another eminent figure of 20<sup>th</sup> century physics, Abdus Salam, stated that: "*For the believer, this wonderful world structure which our intelligence has reached is no more than the briefest glimpse of the divine plan, akin to plucking a few threads from a spectacular tapestry. The only attitude that we can adopt when faced with the profound depth of the world's radiant beauty in our exploration of it is one of religious respect*"<sup>4</sup>.

---

<sup>1</sup> Newton, Isaac, *Mathematical Principles of Natural Philosophy*, Scholie general.

<sup>2</sup> Einstein, Albert, *Œuvres choisies*, Volume 5, Seuil-CNRS, 1991, p.156.

<sup>3</sup> This idea was proposed in 1934, on receiving the Francqui Prize.

<sup>4</sup> *Abdus Salam un physicien, Entretien avec Jacques Vauthier*, ed. Beauchesne, 1990.

The metaphysical issue is still raised within the scientific community. For example, the American Association for the Advancement of Science (AAAS), publisher of the review *Science*, held a conference in 1999 on *Cosmic Questions*, whose programme included a day dedicated to the following topic: *Is the Universe designed?* On this occasion, for instance, were asserted the compatibility of Darwinian evolutionism with the faith in a Creator or even the idea according to which quantum physics in no way reduces the credibility of materialism and scientism. Furthermore, the progresses in astrophysics led some scientists not to exclude that evolution and the characteristics of the Universe are marked by a plan or a creative principle. According to them, the laws and constants of the Universe must be adjusted in an extremely precise way so that life and thought can appear, since the slightest variation of them would render impossible the emergence of any form of complexity. These ideas come from scientists who recognize the current theories, not from supporters of the creationist thesis, or that known under the name of "Intelligent Design," which are both critical of the theory of evolution.

The idea of an opposition between "creation" and "evolution" forms part of the controversy involving the notions of creationism and evolutionism<sup>1</sup>. Varying responses have been given regarding the question of their compatibility. It is not our aim to present and study them here. We will limit ourselves to clarifying that at the heart of the cultural area concerning the Quran, which is this work's primary object of study, is proposed and largely shared the idea according to which the sacred text of the seventh century in no way contradicts the naturalist idea of an evolutionary process since the beginnings of the Universe, even going so far finds some alignment with it. This process, conceived of as natural, is therefore thought of as the chosen mode of creation, the work of Transcendence. On this basis, evolution and creation, science and theology, stand in agreement, in their complete acceptance of each

---

<sup>1</sup> The opposition between creationism and evolutionism is essentially borne of the divergent positions respectively dictated by literal sense of the biblical verses, on the one hand, and by the scientific research, sometimes coupled with a different exegesis of these verses, on the other hand.

of these notions. Finally, within this logic of monotheistic nature, if it is a miracle, it is not to be found in the whole, but is instead represented by the whole itself: whole of the Universe and its laws, a unified and organized whole, not the whole of miracles, of timeless creations, of out of laws, out of rules, abnormal or paranormal events<sup>1</sup>.

Let us note that the Quran mentions the general idea of regularities characterizing the creation: "(...) *Then you will not find for God's Mode a change (...)*"<sup>2</sup>. We can point out, with the reference to this idea, that the calculated and regulated nature of astronomical phenomena, for example, represents a Quranic subject<sup>3</sup>. Laws and constants, the mathematical dimension of the Universe and the unitary traits of the world appear to the knowledgeable believer as an expression of divine will, a manifestation of the intelligence, the permanency, the measurement, the rule, offered to reason, to the human spirit. In this regard, the observation of nature and the intelligence of phenomena, the study of divine signs, the comprehension of the order established by an omnipresent Creator, are encouraged: "*Certainly in the creation of the heavens and the earth, and the alternation of night and day, there are signs for men of understanding - Those who remember God, standing and sitting and on their sides, and reflect on the creation of the heavens and the earth (...)*"<sup>4</sup>. In general, in numerous verses, and since the very first revealed, the Quran insists on the importance of an awareness of the Creator's work, on the observation and the full exercise of reason. The spiritual journey consequently defines itself as a

---

<sup>1</sup> Quranic verses such as follows are put forward to support these ideas, in accordance with the idea of a unified origin of plurality, whose current reality is conceived as its development and expression, and with the idea of cosmic expansion:

- "*Have those who denigrated not seen that certainly the skies and the earth were compact? Then We Separated them, and We Formed from water every living thing (...)*" (sura 21, verse 30),
- "*And the sky, We Built it with hands, and certainly We Are assuredly (its) Expander*" (sura 51, verse 47).

<sup>2</sup> Sura 35, verse 43.

<sup>3</sup> A verse such as the following furthers this idea: "*The sun and the moon by calculation*" (sura 55, verse 5).

<sup>4</sup> Sura 3, verses 190-191.

natural and rational journey, a journey of conscience and science, an act of knowledge and recognition.

Farid Gabteni's firm and complete commitment to the Islam of knowledge, the original Islam, the enlightened Islam, explains his method of research concerning the Quranic text, and, beyond, the sacred texts of monotheism. On the basis of his research, the author culminates in the highlight of a mathematical order encoded in the Revelation, of an underlying calculation, which is all the more surprising, and which could not be the product of pure chance. He thereby establishes the existence of a structural and structuring message, both signifier and evidence. The following statements come as a result. The Book, like the Universe, is mathematically structured and understandable. The history of their respective development-advent is thus conceived as mathematically directed, the expression of a sovereign intelligence, which reveals itself within and through the human mind. In other words, a reality of thought, an integral order, a general mathematical rule, a science of oneness, presiding over the real, come to light: *"(...) Then you will not find for God's Mode a change (...)"*. Creation and Revelation both lead to their shared, unique origin.

This natural order, this mathematical modality of the "great book", according to Galileo's formula, appears as the teaching of the human intelligence, fruit of an evolution whose roots are found in the minutes of cosmic origins, to the consciousness. Science and conscience become the marks of a plan, reflections and signs, within the human mind, of the Origin, of the Intelligence.

Farid Gabteni's work presents an additional dimension: that of their unitary aspect in the field of monotheism. Indeed, starting from the Quran, the author integrates the Hebrew Bible and the New Testament to his research. The work's first volume thus contains a section entitled "Messianic air", which exposes the results of a crossover study of the three texts, where their respective elements articulate with each other and complete each other. These works constitute therefore a practical example of the meeting among the three great religions claiming the same origin, the Abrahamic origin, on their common foundation: The One.

This work, by lifting a veil on the reading and the richness of the Quran, reminds and confirms its revealed nature, its timeless truth: The Unique God Without associate, The Absolute Reality, The Uncreated, who created everything. To this end, the two volumes of the book complement one another. The decisive conclusions reached in the first volume are backed up and supported by the second volume. For instance, the hitherto misunderstood and enigmatic letter codes of the Quran<sup>1</sup>, the study of which finds its natural place in this work outlining an encoded and unsuspected science, show their significant and enlightening dimension. In fine, by showing the way, this work promotes a thorough and extended<sup>2</sup> study of the divine Book, which conveys a masterful and unequalled teaching.

The present publication of Farid Gabteni's works has been enriched with additional developments. The rigorous mathematical-textual developments of the work, its quintessence<sup>3</sup>, their innovative and founding character, their profound consequences in the field of science, philosophy and theology, create a singular and significant achievement within the history of thought. They build a far-reaching field of rationality and knowledge, where science and conscience become one. This science leads to enrich our thinking on the nature of the real<sup>4</sup> and the very meaning of the word knowledge<sup>5</sup>.

---

<sup>1</sup> Letters that are located and uttered at the beginning of some suras, without making up words.

<sup>2</sup> Multidisciplinary among others.

<sup>3</sup> The work for the large part comprises mathematical-textual developments. It has also been supplemented by theological comments as well as historical and linguistic analyses. We define the work's quintessence as the convincing and enlightening heart of these mathematical-textual developments.

<sup>4</sup> That is to say, an enrichment of the reflection on Scripture, the nature of nature, man's place in the Universe or, in other words, the cosmological and human History, the subject of the ultimate origin, the proof of God's existence.

<sup>5</sup> For all of these reasons, this work represents a profound source of study favouring various disciplines, ranging from exact sciences to epistemology and metaphysics.

Let us also add that the work, along with the presentation of the results obtained and the method used by the author, is directed at a general public, at the researcher as well as the non-specialist. There again is found its specificity, in terms of scope, in the context of the now highly specialised fields of sciences.

Ismaël Omarjee  
Doctor of history  
and philosophy of science





***IN THE NAME OF GOD THE ORIGIN THE ARRANGING***

***"And if We had Formed it encoder (أعجمي) Qurân, they would assuredly have said: 'If we had detailed its signs (verses); is it encoder and frank (Arabic)'<sup>1</sup> (ء أعجمي و عربي)?' Say: 'It is guidance and healing for those who assured (believed),' and those who do not assure (not believe), in their ears a heaviness, and it is upon them a blindness; those are being called from a distant situation"***

*Qurân, chapter 41, verse 44*

---

<sup>1</sup> In Arabic, the word *aʿraba* (أعرب), from the root  $\Sigma$ -R-B (ع ر ب) means "speaking openly, clearly, frankly," whilst the word *aʿjamî* (أعجمي), from the root  $\Sigma$ -J-M (ع ج م), means "speaking unintelligibly, hermetically, in code." *ʿarabî* (عربي) is thus the antonym of *aʿjamî* (hermetic/coded, أعجمي). In other words, *ʿarabî* (عربي) denotes a clear and frank expression, language or discourse, whilst *aʿjamî* (أعجمي) denotes a hermetic and coded expression, language or discourse, which must be clarified in order to be understood. The Qurân was revealed in Arabic; i.e. in a clear and frank language; in this case, the language is not intrinsically linked to an ethnic group. On this matter precisely, there is a semantic equivalence between "Arabic" (*ʿrâb*) and "frank," one of whose common meanings is "who speaks openly, without artifice or reluctance."



## NUMERALS SPEAK...

In the first volume, *Science for the Hour*, I highlighted, by applying strictly scientific methods, and by the Grace of God, the existence of an encrypted message in the Qurân; a message that, by returning to the primexplanation (*ta'wîl*, التَّأْوِيل) and the ancient (*'atîq*, עתיק) meaning, confirms in an argued way the messianic announcement met in different religious traditions. All that we have been able to conclude about this has to do with the messianic era, that sees Faith strengthened by science.

In fact, the Qurân is teeming with comments that support this. Here is, as an introduction, a suite of mathematical elements containing excerpts from *Programmed Coincidence*<sup>1</sup>, enriched by new discoveries that often remind the sequence of the elements of the message developed in the first volume, *Science for the Hour*. Even more so, they definitely give the result of these discoveries the status of exact science.

\* \* \*

In the first volume, we have seen that the **beginning** is marked by the "Name" (الاسم):

- the **beginning** of the *basmalah* (البسملة), and therefore the **beginning** of the Qurân, since this opens by the *basmalah*: "***IN THE NAME OF GOD THE ORIGIN THE ARRANGING***";
- the **beginning** of the Revelation: "***Read By The Name of Your Master, The One Who Created***"<sup>2</sup>;
- the **beginning** of humanity: "***And He made Known to Âdam the names, all of them (...)***"<sup>1</sup>

---

<sup>1</sup> Farid Gabteni, *Le Hasard Programmé, le miracle scientifique du Qoran*, La V.I. (ed.), 1997; CIRS (ed.), 1998, 1999.

<sup>2</sup> Chapter 96, verse 1 (first chapter revealed).

The **first** citation of the word **name** ('ism, اسم) in the order of revelation (ترتيب التنزيل) is also the **last** in the order of the vulgate (ترتيب المصحف). It comes from the one in verse 1 of chapter 96, 1<sup>st</sup> chapter revealed:

*"Read By The Name of Your Master, The One Who Created"*

The word **name** ('ism, اسم), spelled with an *alif* (ا), is cited 19 times in the Qurân<sup>2</sup>.

Let us recall that, among the different numbers cited in the Qurân, **19** is the **first** number in the order of revelation and the **last** in the order of the vulgate:

ORDER OF APPEARANCE OF NUMERALS ACCORDING TO THE REVELATION									
<b>19</b>	10	1,000	3	6	1	99	30	40	70
12	2	9	8	7	11	100,000	4	5	300
50,000	50	100	20	200	2,000	3,000	5,000	80	60

ORDER OF APPEARANCE OF NUMERALS ACCORDING TO THE VULGATE									
7	40	12	1	1,000	3	10	4	100	3,000
5,000	2	8	6	30	70	20	200	2,000	11
9	5	300	80	50	100,000	99	60	50,000	<b>19</b>

\* \* \*

The number **nineteen** is quoted once in the Qurân, in the verse 30 of chapter 74, "THE COVERED" (المدثر): "***On it nineteen 30***"<sup>3</sup>. "***It***" refers to ***Saqar*** (سقر), one of the names of hell mentioned just before in the chapter, in verse 27 ("***And what made you seize what is Saqar? 27***").

And the beginning of verse 31 gives the following precision: "***And We have not Made the companions of the fire except angels***"

<sup>1</sup> Chapter 2, verse 31.

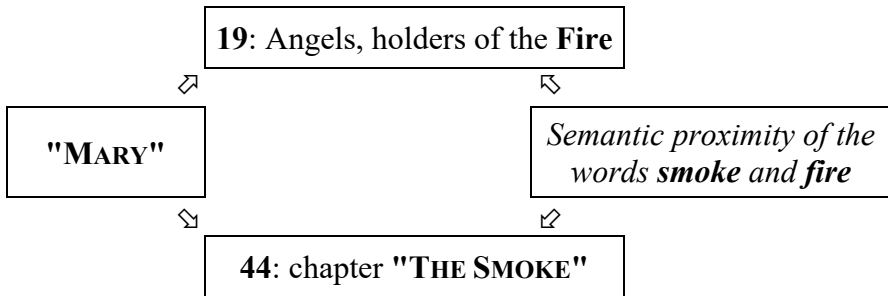
<sup>2</sup> Cf. Appendix 15, table *Citations of the word "name" (اسم) in the Qurân*.

<sup>3</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

(*possessors*) (...)", hence the deduction that the Fire is kept by **nineteen** angels.

The **19<sup>th</sup>** chapter of the vulgate, "**MARY**", is the **44<sup>th</sup>** in the order of revelation. And the **44<sup>th</sup>** chapter of the vulgate is entitled "**THE SMOKE**" (الدخان).

To summarize:



"**THE SMOKE**" and Jesus son of "**MARY**" are part of, in the Qurân and the Muslim tradition, signs of the end of the times of ignorantism<sup>1</sup>.

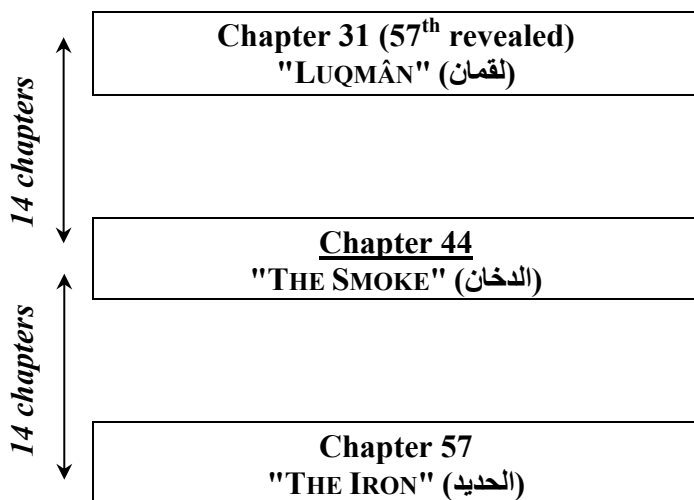
\* \* \*

The chapter "**THE SMOKE**" (الدخان), **44<sup>th</sup>** of the vulgate, gives rise to the following numerical observation.

In the order of the vulgate, there are:

- **14** chapters from the **57<sup>th</sup>** chapter revealed, "**LUQMÂN**", to the **44<sup>th</sup>** chapter of the vulgate, "**THE SMOKE**";
- and **14** chapters from the **latter** to the **57<sup>th</sup>** chapter of the vulgate, "**THE IRON**".

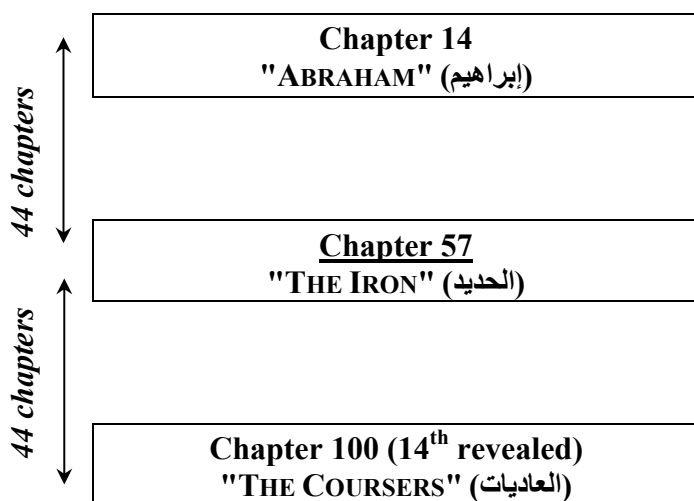
<sup>1</sup> Cf. volume 1, chapter *Messianic air*.



This observation highlights a link between numbers **44**, **57** and **14**.

Following the same pattern, we count, still in the order of the vulgate:

- **44** chapters from the **14<sup>th</sup>** chapter of the vulgate, "**ABRAHAM**", to the **57<sup>th</sup>** chapter of the vulgate, "**THE IRON**";
- and **44** chapters from the latter to the **14<sup>th</sup>** chapter of the revelation, "**THE COURSERS**":



The numbers **44**, **57** and **14** here appear linked twice, independently from any predictable arithmetic logic. Indeed, remember that vulgate order and revelation order are strictly independent on one another<sup>1</sup>.

We should also remember that:

- **44** is the number of vulgate of chapter "THE SMOKE" and the number of revelation of chapter "MARY", and one and the other are related to the Hour (الساعة)<sup>2</sup>;
- **57** is the number of vulgate of chapter "THE IRON", the iron which is also related to the Straightening (القيامة) (Resurrection)<sup>3</sup>;
- and **14** is the number of vulgate of chapter "ABRAHAM", also linked to the Resurrection, and also to the argumentation<sup>4</sup> (الحج).

\* \* \*

In volume 1, *The Origin* (Al-Rahmân, الرحمن) and *The Arranging* (Al-Rahîm, الرحيم), the two Attributes of God cited in the *basmalah*, appeared as two threads to read the encrypted message in the Qurân.

*The Origin* led us to chapter **19**, "MARY". It is indeed in this chapter that it is the most often cited: 16 times, excluding the opening *basmalah*.

And *The Arranging* led us, with the number **9**, to chapter **18**, "THE CRYPT":

- **9** quotes of the word *Rahîm* inside chapter **9** and **9** inside chapter **26**<sup>5</sup> is **18**, like the number of chapters that there are, in the order of the vulgate, from chapter 9 to chapter 26;
- **18** is the number of vulgate of chapter "THE CRYPT," where the word "*crypt*" is mentioned for the **first** time in verse **9** and

<sup>1</sup> Cf. volume 1, chapter *Introduction to the Qurân*.

<sup>2</sup> Cf. volume 1, chapter *Messianic air*.

<sup>3</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

<sup>4</sup> Cf. volume 1, chapter *The Arranging*.

<sup>5</sup> In addition to the opening *basmalah*. Cf. volume 1, chapter *The Origin, the primexplanation*.



for the **last** time in verse 25, whose last word is the number "**nine**"<sup>1</sup>.

*The Origin* and *The Arranging* have led us respectively to the numbers **19** and **18**, to the middle of the Qurân.

\* \* \*

On the other hand, the expression *their counting* (*ʿidatuhum*, عِدَّتُهُمْ), in Arabic, annexing a masculine plural suffix (*their*, هُمْ), appears only twice in the Qurân:

- the **first** time, with a prefix and a suffix, in chapter **18**, verse 22:

*"They will say: 'Three, their fourth is their dog' and they say: 'Five, their sixth is their dog', guessing at the occult, and they say: 'Seven, and their eighth is their dog'; say: 'My Master Knows best their counting (يَعْلَمُهُمْ)'; none knows them except a few; so do not tergiversate on them except with an obvious tergiversation, and do not enquire about them from anyone 22"*

- and the second and **last** time in relation to the number **19**, chapter 74, verses 30 and 31:

*"On it nineteen 30 And We have not Made the companions of the fire except angels (possessors); and We have Made their counting (عِدَّتُهُمْ) only as a subversion for those who denigrated – in order that those to whom the writing (book) was Reported may arrive at certainty and those who assured (believed) may increase in assurance (faith, belief) and that those to whom the writing (book) was Reported and the assurers (believers) may not hesitate; and that those in whose hearts is a disease and the denigrators may say: 'What did God Mean by this example?' Thus, God Leads astray whom He Wills and Guides whom He Wills; and none Knows the Militants of Your Master except Him; and this is no other than a rememoration for the person 31"*

---

<sup>1</sup> Cf. volume 1, chapter *The Arranging*.

The expression **"their counting"** annexing a masculine suffix (عدتهم) is in chapter 18 and chapter 74. From one to the other, there are 57 chapters according to the order of the vulgate:

CHAPTERS																			
"THE CRYPT" (الكهف)										"THE COVERED" (المدثر)									
↓																			↓
18	19	20	21	22	23	24	25	26	(...)	66	67	68	69	70	71	72	73	74	
◆	→																		◆
57 chapters																			

<sup>Σ</sup>idatuhum, عدتهم, "their counting" or "enumeration", is derived from <sup>Σ</sup>adad/عدد, which means "number" in Arabic. And there are in the Qurân 57 words derived from the same root as the word <sup>Σ</sup>adad (عدد): Σ-D-D/ع د د<sup>1</sup>.

Moreover, in Arabic, there are 57 words in verse 31 of chapter 74, in which the expression **"their counting"** (عدتهم) is found for the second and last time in the Qurân:

جعلنا	وما	ملئكة	إلا	النار	أصحب	جعلنا	وما
8	7	6	5	4	3	2	1
أوتوا	الذين	ليستيقن	كفروا	للذين	فتنة	إلا	عدتهم
16	15	14	13	12	11	10	9
الذين	يرتاب	ولا	إيمنا	ءامنوا	الذين	ويزداد	الكتب
24	23	22	21	20	19	18	17
مرض	قلوبهم	في	الذين	وليقول	والمؤمنون	الكتب	أوتوا
32	31	30	29	28	27	26	25
يضل	كذلك	مثلا	بهذا	الله	أراد	ماذا	والكفرون
40	39	38	37	36	35	34	33
يعلم	وما	يشاء	من	ويهدي	يشاء	من	الله
48	47	46	45	44	43	42	41
ذكرى	إلا	هي	وما	هو	إلا	ربك	جنود
56	55	54	53	52	51	50	49
							للبيش
							57

<sup>1</sup> Cf. Appendix 17, table Citations of the words derived from the same root as the word "<sup>Σ</sup>adad - عدد" (number) in the Qurân.

To summarize, there are:

- 57 chapters from the first one where the expression, with a prefix and a suffix, "**by their counting**" (*bi<sup>z</sup>idatihim*, بَعْدَتَهُمْ) is cited, to the last of them, with only a suffix, "**their counting**";
- 57 words in the verse 31 of chapter 74, where the second and final quote of the expression "**their counting**" (*<sup>z</sup>idatuhum*, عَدَّتَهُمْ) appears in the Qurân;
- 57 words derived from the same root as the word "*<sup>z</sup>adad* – عدد, number" in the Qurân.

57 is the multiple of 19 by 3 ( $57 = 3 \times 19$ ):

- 3 like the vulgate order number of chapter "THE CONTINUITY OF <sup>z</sup>IMRÂN" (آل عمران);
- and 19 like the vulgate order number of chapter "MARY" (مريم):

$3 \text{ (THE CONTINUITY OF } ^z\text{IMRÂN)} \times 19 \text{ (MARY)} = 57 \text{ (THE IRON)}$
--

Jesus son of Mary, herself the daughter of <sup>z</sup>Imrân, is quoted in the Qurân as *a Knowledge for the Hour*<sup>1</sup>.

The counting is also related to the Hour. We read in chapter 18, verses 21 and 22, about the novices, companions of the Crypt: *"And thus We Caused them to be found, so that they know that certainly the Promise of God is true, and that certainly no hesitation in the Hour (Deploying) (...) 21 They will say: 'Three, their fourth is their dog' and they say: 'Five, their sixth is their dog', guessing at the occult, and they say: 'Seven, and their eighth is their dog'; say: 'My Master Knows best their counting'; none knows them except a few; (...) 22"*

\* \* \*

*The Origin* and *The Arranging* have led us respectively to 19 and 18. And 19 and 18 are linked to the counting. But to get to 18, it is

---

<sup>1</sup> In chapter 43, verse 61. Cf. volume 1, chapter *The Origin, the primexplanation*.

necessary to pass twice through 9 quotes of the Attribute *Rahîm*<sup>1</sup>. And, once arrived at 18, that is to say, to "THE CRYPT", we find twice the word *crypt* related to 9 (verse 9 where the word *crypt* is mentioned for the first time and the number 9, last word of the verse 25, where the word *crypt* is mentioned for the last time)<sup>2</sup>. The notion of counting is very often linked to 19 and 9 + 9.

"*Their counting*" is the 9<sup>th</sup> word of the verse 31 of chapter 74:

*"And We have not Made the companions of the fire except angels (possessors). And We have Made their counting (ʿidatuhum, عدتهم) only as (...) 31"*

وما	جعلنا	أصحاب	النار	إلا	ملئكة	وما	جعلنا
1	2	3	4	5	6	7	8
عدتهم	(...)						
9							

... and it is the 18<sup>th</sup> word of the verse 22 of chapter 18:

*"They will say: 'Three, their fourth is their dog' and they say: 'Five, their sixth is their dog', guessing at the occult, and they say: 'Seven, and their eighth is their dog'; say: 'My Master Knows best their counting (biʿidatihim, بعدتهم) (...) 22"*

سيقولون	ثلاثة	رابعهم	كلبهم	و يقولون	خمس	سادسهم	كلبهم
1	2	3	4	5	6	7	8
رجما	بالغيب	و يقولون	سبعة	و ثامنهم	كلبهم	قل	ربي
9	10	11	12	13	14	15	16
أعلم	بعدتهم	(...)					
17	18						

<sup>1</sup> Cf. volume 1, chapter *The Arranging*.

<sup>2</sup> Cf. Appendix 12, table *Citations of the word "crypt" (كُف) in the Qurân*.

We have seen that the mentioned counting in chapter **18** is that of the novices, companions of the Crypt, whose story begins in verse 9 with this question: "*Or have you calculated that certainly the companions of the crypt and the decipherer were of Our Signs, astonishing? 9*"<sup>1</sup>

A verse that all at once speaks of calculating, deciphering... and astonishment. Indeed, the science that draws its inspiration from the Qurân uses mathematics and linguistics as a means of deciphering. Is it not astonishing to see it spring today, more than fourteen centuries after the Revelation of the Qurân?

\* \* \*

It is to be reminded that the number **9** always brings something **new**. Thus:

- only one chapter in the entire Qurân does not open by a visible *basmalah*, and it is chapter **9**<sup>2</sup>,
- only once in the entire Qurân, the term *rahîm* (arranging) is not used as an Attribute of God, and it is the **9<sup>th</sup>** citation of that term in chapter **9**<sup>3</sup>.

There are 30 different numbers in the Qurân, which are cited a total of 199 times<sup>4</sup>, that is, the juxtaposition of a 19 and a **9**.

**19** and **9** are two of the 30 different numbers cited in the Qurân. **9** is the 21<sup>st</sup> in the vulgate order, that is to say there are 9 different numbers after it, and the last of these **9** numbers is **19**:

ORDER OF APPEARANCE OF NUMERALS ACCORDING TO THE VULGATE									
7	40	12	1	1,000	3	10	4	100	3,000
5,000	2	8	6	30	70	20	200	2,000	11
<b>9</b>	<b>5</b>	<b>300</b>	<b>80</b>	<b>50</b>	<b>100,000</b>	<b>99</b>	<b>60</b>	<b>50,000</b>	<b>19</b>
	1	2	3	4	5	6	7	8	9

<sup>1</sup> Chapter 18, verse 9.

<sup>2</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

<sup>3</sup> Cf. volume 1, chapter *The Arranging*.

<sup>4</sup> Cf. Appendix 16, table *Whole numbers in the Qurân*.

The sum of these last **9** numbers gives a multiple of **19**, which is a remarkable achievement in itself because it does not correspond to any predictable mathematical logic:

$$\begin{aligned} 5 + 300 + 80 + 50 + 100,000 + 99 + 60 + 50,000 + 19 \\ = 150,613 \\ = 7,927 \times 19 \end{aligned}$$

\* \* \*

Let us now return to the **first** Quranic revelation, i.e. to the first five verses revealed of chapter 96, "THE ADHERENCE" (العلق), which mention two basic elements, namely **the Name** (الاسم) and **the Knowledge**, the science (العلم).

Careful observation of the composition of these five first verses revealed shows that six words are repeated in pairs:

- 1- **Read** (اقرأ);
- 2- **Your Master** (ربك);
- 3- **The One Who** (الذي);
- 4- **Created** (خلق);
- 5- **the human** (الإنسن);
- 6- **made Known** (علم).

Read <sub>1</sub> By The Name of Your Master, The One Who Created 1  
<sub>1</sub> <sub>2</sub> <sub>3</sub> <sub>4</sub>  
Created the human from an adherence 2  
<sub>4</sub> <sub>5</sub>  
Read, and Your Master Is The Most-Abundant 3  
<sub>1</sub> <sub>2</sub>  
The One Who made Known by the calame 4  
<sub>3</sub> <sub>6</sub>  
Made Known to the human what he knew not 5  
<sub>6</sub> <sub>5</sub>

In Arabic, these six words are composed of **23** letters which, being repeated, make a total of **2** times **23** letters in these five verses.

2 times 23 letters, as there are 2 times 23 human chromosomes. This analogy is confirmed by the fact that the 2<sup>nd</sup> of these five verses states that man was created from an adherence: "**Created the human from an adherence** (خلق الإنسان من علق)". Man is indeed the result of an adherence (by extension: "of the union") between the 23 chromosomes of the father and the 23 of the mother.

As for the words that are not repeated among the five first verses, they total 30 letters. And the **first** of these words is "**bi-'smi**" (By The Name, باسم), which brings us back to the **first** word of the *basmalah*: "**Bismi Allah**" (In The Name of God, بسم الله).

The five first verses revealed thus consist of 76 letters:

$$\begin{aligned}
 &46 \text{ letters forming the words repeated in pairs (2 x 23)} \\
 &+ 30 \text{ letters forming the words that are not repeated} \\
 &\hline
 &= 76 \text{ total letters}
 \end{aligned}$$

ك	ب	ر	م	س	ا	ب	أ	ر	ق	ا
11	10	9	8	7	6	5	4	3	2	1
ا	ق	ل	خ	ق	ل	خ	ي	ذ	ل	ا
22	21	20	19	18	17	16	15	14	13	12
إ	ق	ل	ع	ن	م	ن	س	ن	إ	ل
33	32	31	30	29	28	27	26	25	24	23
ك	أ	ل	ا	ك	ب	ر	و	أ	ر	ق
44	43	42	41	40	39	38	37	36	35	34
ا	ب	م	ل	ع	ي	ذ	ل	ا	م	ر
55	54	53	52	51	50	49	48	47	46	45
ن	إ	ل	ا	م	ل	ع	م	ل	ق	ل
66	65	64	63	62	61	60	59	58	57	56
	م	ل	ع	ي	م	ل	ا	م	ن	س
	<b>76</b>	75	74	73	72	71	70	69	68	67



76 is the vulgate order number of chapter "THE HUMAN" (الإنسان), that clearly leads us back to the same topic: "*Created the human (الإنسن) from an adherence 2*"

76 is also a multiple of 19 by 4 ( $76 = 4 \times 19$ ):

- 4 is the vulgate order number of chapter "THE WOMEN" (النساء);
- and 19 that of chapter "MARY" (مريم), the only chapter of the Qurân whose title is the name of a woman. In the Judeo-Christian Scriptures, the Messiah, for whom the Qurân shows that it is Jesus **son of Mary**, is called the *son of Man* (Human).

If the five first verses of chapter 96 have 76 letters, or the multiple of 19 by 4, the number of letters in the whole chapter "THE ADHERENCE" (made up of 19 verses) is 285, or the multiple of 19 by 15 ( $285 = 15 \times 19$ ):

خ	ق	ل	خ	ي	ذ	ل	ا	ك	ب	ر	م	س	ا	ب	أ	ر	ق	ا
19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
ر	و	أ	ر	ق	ا	ق	ل	ع	ن	م	س	ن	ا	ل	ل	ق	ق	ل
38	37	36	35	34	33	32	31	30	29	28	27	26	25	24	23	22	21	20
ق	ل	ا	ب	م	ل	ع	ي	ذ	ل	ا	م	ر	ك	أ	ل	ا	ك	ب
57	56	55	54	53	52	51	50	49	48	47	46	45	44	43	42	41	40	39
م	ل	ع	ي	م	ل	ا	م	ن	س	ن	ا	ل	ا	م	ل	ع	م	ل
76	75	74	73	72	71	70	69	68	67	66	65	64	63	62	61	60	59	58
ر	ن	أ	ي	غ	ط	ي	ل	ن	س	ن	ا	ل	ا	ن	ا	ل	ك	ل
95	94	93	92	91	90	89	88	87	86	85	84	83	82	81	80	79	78	77
ا	ا	ك	ب	ر	ا	ل	ا	ن	ا	ي	غ	ت	س	ا	ا	ه	ا	ع
114	113	112	111	110	109	108	107	106	105	104	103	102	101	100	99	98	97	96
ب	ع	ي	ن	ه	ي	ي	ذ	ل	ا	ت	ي	ع	ر	أ	ي	ع	ج	ر
133	132	131	130	129	128	127	126	125	124	123	122	121	120	119	118	117	116	115
ع	ن	ا	ك	ن	ا	ت	ي	ع	ر	أ	ي	ل	ص	ا	ذ	ا	ا	د
152	151	150	149	148	147	146	145	144	143	142	141	140	139	138	137	136	135	134
ي	و	ق	ت	ل	ا	ب	ر	م	أ	و	أ	د	ي	ه	ل	ا	ي	ل
171	170	169	168	167	166	165	164	163	162	161	160	159	158	157	156	155	154	153
ي	م	ل	أ	ي	و	ل	و	ب	ذ	ك	ن	ا	ت	ي	ا	ر	ر	أ
190	189	188	187	186	185	184	183	182	181	180	179	178	177	176	175	174	173	172
ن	ل	ا	ل	ك	ل	ر	ي	ه	ل	ل	ا	ن	أ	ب	م	ل	ع	ل
209	208	207	206	205	204	203	202	201	200	199	198	197	196	195	194	193	192	191
ي	ص	ا	ن	ل	ا	ب	ا	ع	ف	س	ن	ل	ه	ت	ن	ي	م	ل
228	227	226	225	224	223	222	221	220	219	218	217	216	215	214	213	212	211	210
د	ي	ل	ف	ة	ئ	ط	ا	خ	ة	ب	ذ	ك	ة	ي	ص	ا	ن	ة
247	246	245	244	243	242	241	240	239	238	237	236	235	234	233	232	231	230	229
ك	ة	ي	ا	ن	ب	ز	ل	ا	ع	د	ن	س	ه	ي	ا	د	ع	ا
266	265	264	263	262	261	260	259	258	257	256	255	254	253	252	251	250	249	248
ب	ر	ت	ا	ق	و	د	س	ج	ا	و	ع	ط	ت	ا	ل	ل	ا	ل
285	284	283	282	281	280	279	278	277	276	275	274	273	272	271	270	269	268	267

In addition, the six words that are repeated in the five first verses revealed are remarkably disposed, giving a true example of the degree of perfection of the Quranic text structure. These words are indeed repeated in the same order:

<i>Read</i>	<i>Your Master</i>	<i>The One Who</i>	<i>Created</i>	<i>Created</i>	<i>the human</i>
<i>Read</i>	<i>Your Master</i>	<i>The One Who</i>	<i>made Known</i>	<i>made Known</i>	<i>the human</i>

... so that between the two *Read* (اقرأ), there are 5 words that are repeated:

<i>Read</i>	<i>Your Master</i> 1	<i>The One Who</i> 2	<i>Created</i> 3	<i>Created</i> 4	<i>the human</i> 5	<i>Read</i>
اقرأ	الإنسن 5	خلق 4	خلق 3	الذي 2	ربك 1	اقرأ

Similarly, between both *Your Master* (ربك), there are again 5 words, each of a pair:

<i>Your Master</i>	<i>The One Who</i> 1	<i>Created</i> 2	<i>Created</i> 3	<i>the human</i> 4	<i>Read</i> 5	<i>Your Master</i>
ربك	اقرأ 5	الإنسن 4	خلق 3	خلق 2	الذي 1	ربك

This observation is repeated identically for *The One Who* (الذي) and *the human* (الإنسن):

<i>The One Who</i>	<i>Created</i> 1	<i>Created</i> 2	<i>the human</i> 3	<i>Read</i> 4	<i>Your Master</i> 5	<i>The One Who</i>
الذي	ربك 5	اقرأ 4	الإنسن 3	خلق 2	خلق 1	الذي

<i>the human</i>	<i>Read</i> 1	<i>Your Master</i> 2	<i>The One Who</i> 3	<i>made Known</i> 4	<i>made Known</i> 5	<i>the human</i>
الإنسن	علم 5	علم 4	الذي 3	ربك 2	اقرأ 1	الإنسن

Among the words that are repeated in pairs, **Created** (خلق) and **made Known** (علم) are the only two to be repeated without any other word between the two "**Created**" on the one hand, and the two "**made Known**" on the other.

<i>Created</i>	<i>Created</i>
<i>made Known</i>	<i>made Known</i> <sup>1</sup>

And yet we can see that between the **first Created** (خلق) and the **first made Known** (علم), there are again **5** words that are repeated:

<i>Created</i>	<i>Created</i> 1	<i>the human</i> 2	<i>Read</i> 3	<i>Your Master</i> 4	<i>The One Who</i> 5	<i>made Known</i>
علم	الذي 5	ربك 4	اقرأ 3	الإنسن 2	خلق 1	خلق

... as well as between the **second Created** and the **second made Known**:

<i>Created</i>	<i>the human</i> 1	<i>Read</i> 2	<i>Your Master</i> 3	<i>The One Who</i> 4	<i>made Known</i> 5	<i>made Known</i>
علم	علم 5	الذي 4	ربك 3	اقرأ 2	الإنسن 1	خلق

<sup>1</sup> In Arabic, repeating a word implies introducing a specificity. Cf. volume 1, chapter *Linguistic analysis of the terms of the opening of the Qurân* (the basmalah, البسملة).

The ordering of the words of the first revelation therefore follows two rules, differing in both cases, but harmonising perfectly.

\* \* \*

The chapter "THE ADHERENCE" (العلق), first in the revelation order, is the 96<sup>th</sup> in the vulgate. The Qurân consisting of 114 chapters, it is therefore the **first** of the last 19 chapters of the Qurân.

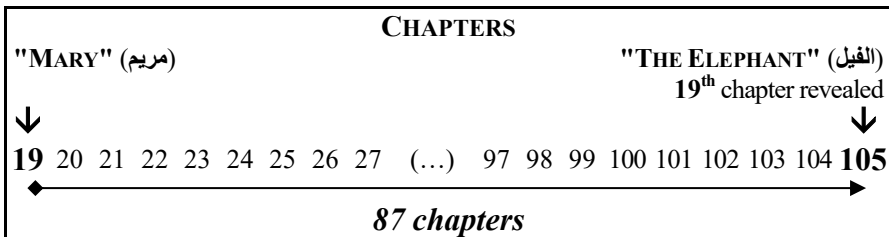
The sum of the vulgate order numbers of these last 19 chapters is a multiple of 19, which raises an arithmetic property, as well as the fact that the multiplier of 19 is 105, or the median of this sequence of numbers.

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER
19 chapters	<b>THE ADHERENCE</b>	<b>96</b>	<i>1</i>
	THE MEASURE	<b>97</b>	<i>25</i>
	THE EXPLICIT	<b>98</b>	<i>100</i>
	THE SHAKING	<b>99</b>	<i>93</i>
	THE COURSERS	<b>100</b>	<i>14</i>
	THE RAVAGE	<b>101</b>	<i>30</i>
	THE MULTIPLICATION	<b>102</b>	<i>16</i>
	THE EPOCH	<b>103</b>	<i>13</i>
	THE POINTING	<b>104</b>	<i>32</i>
	<b>THE ELEPHANT</b>	<b>105</b>	<b>19</b>
	QURAYSH	<b>106</b>	<i>29</i>
	THE HELP	<b>107</b>	<i>17</i>
	THE MULTIPLE	<b>108</b>	<i>15</i>
	THE DENIGRATORS	<b>109</b>	<i>18</i>
	THE SUCCOUR	<b>110</b>	<i>114</i>
	THE FIBRE	<b>111</b>	<i>6</i>
	THE EXCLUSIVITY	<b>112</b>	<i>22</i>
	THE FISSION	<b>113</b>	<i>20</i>
	<b>THE PEOPLE</b>	<b>114</b>	<i>21</i>
↓			
$96 + 97 + 98 + 99 + 100 + 101 + 102 + 103 + 104 + 105 + 106 + 107 + 108 + 109 + 110 + 111 + 112 + 113 + 114$ $= 1,995 = 105 \times 19$			

Nevertheless, what cannot be naturally derived from these numbers, but only surprisingly observed, is that chapter **105**, "**THE ELEPHANT**" (الفيل), is the **19<sup>th</sup>** in the revelation order. **19** is here the multiplier of **105**.

\* \* \*

From the **19<sup>th</sup>** chapter of the vulgate, "**MARY**" (مريم), to the **19<sup>th</sup>** chapter of the revelation, "**THE ELEPHANT**" (الفيل), **105<sup>th</sup>** of the vulgate, there are **87** chapters following the vulgate:

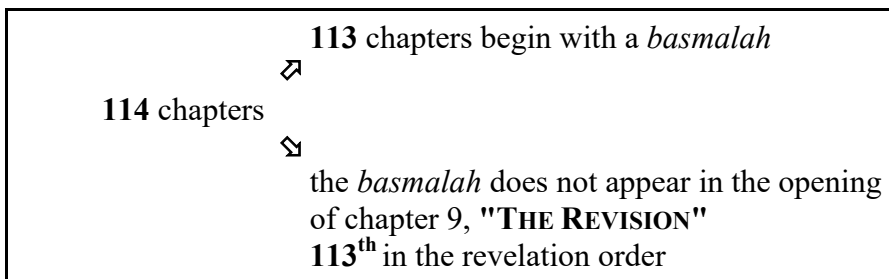


Chapter **87**, entitled "**THE MOST-HIGH**" (الأعلى), has **19** verses.

\* \* \*

We found, in the first volume, that chapter **9**, "**THE REVISION**" (التوبة), differs from the **113** other chapters of the Qurân, in that it is the only one that does not begin with a *basmalah*. Because of this feature, only **113** of the **114** chapters of the Qurân are visibly opened by a *basmalah*.

But chapter **9** is the penultimate chapter revealed, precisely the **113<sup>th</sup>** in the revelation order.

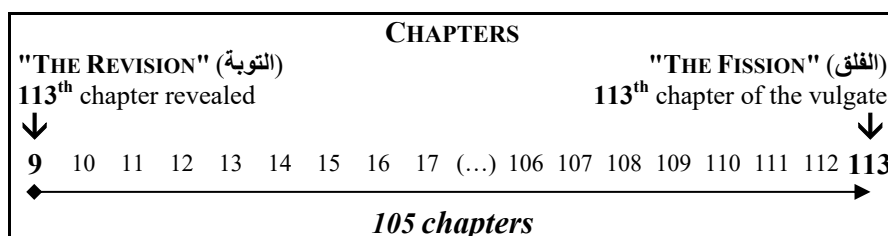


\* \* \*

And we have seen above that, following the vulgate order, there are 87 chapters from chapter 19, "MARY", to chapter 105, "THE ELEPHANT", 19<sup>th</sup> chapter in the revelation order. That leaves 27 chapters out of the 114 of the Qurân. Note that they are divided into 18 chapters before chapter 19 and 9 chapters after chapter 105, 19<sup>th</sup> revealed.

27 is the number of vulgate of chapter "THE ANTS", which contains the singular *basmalah* of the Qurân<sup>1</sup>, consisting of 19 letters.

Similarly, following the vulgate order, there are 105 chapters from chapter 9, "THE REVISION", 113<sup>th</sup> revealed, to chapter 113 of the vulgate, "THE FISSION":



There are therefore 9 remaining chapters in the Qurân: eight before "THE REVISION" and one after "THE FISSION".

To summarize:

- from the 19<sup>th</sup> chapter of the vulgate to the 19<sup>th</sup> revealed, there are 87 chapters. 87 is the vulgate order number of a 19-verse chapter. In addition to these 87 chapters, there are 27 remaining. 27 is the vulgate order number of the only chapter containing a singular *basmalah* (19 letters);
- from the 113<sup>th</sup> chapter revealed (chapter 9 in the vulgate) to the 113<sup>th</sup> of the vulgate, there are 105 chapters. 105 is the vulgate order number of the 19<sup>th</sup> revealed. In addition to these 105 chapters, there are 9 remaining chapters. 9 is the number of

<sup>1</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

vulgate of the only chapter that does not start with a *basmalah*, and it is the 113<sup>th</sup> revealed.

\* \* \*

The relationship established by the *basmalah* that is not visible at the beginning of chapter 9 and shown in chapter 27, is emphasized again by the revelation order numbers of chapters 1 to 27. Indeed, the numbers of revelation of chapters 1 to 9 consist of 19 digits:

TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER
THE OPENER	1	5 1
THE COW	2	﴿ 8 7 ﴾ 2 3
THE CONTINUITY OF ʔIMRÂN	3	﴿ 8 9 ﴾ 4 5
THE WOMEN	4	﴿ 9 2 ﴾ 6 7
THE TABLE	5	﴿ 1 1 2 ﴾ 8 9 10
THE HERDS	6	﴿ 5 5 ﴾ 11 12
THE CHAIRS	7	﴿ 3 9 ﴾ 13 14
THE SUPPLEMENTS	8	﴿ 8 8 ﴾ 15 16
<b>THE REVISION</b>	<b>9</b>	﴿ 1 1 3 ﴾ 17 18 <b>19</b>

After chapter 9, or counting from chapter 10, the 19<sup>th</sup> digit of the revelation order numbers is the first digit of chapter 19:

TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER
JONAH	10	﴿ 5 1 ﴾ 1 2
HÛD	11	﴿ 5 2 ﴾ 3 4
JOSEPH	12	﴿ 5 3 ﴾ 5 6

# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER
THE THUNDER	13	﴿ 9 6 ﴾ 7 8
ABRAHAM	14	﴿ 7 2 ﴾ 9 10
AL-HIJR	15	﴿ 5 4 ﴾ 11 12
THE BEES	16	﴿ 7 0 ﴾ 13 14
THE ROUTING	17	﴿ 5 0 ﴾ 15 16
THE CRYPT	18	﴿ 6 9 ﴾ 17 18
<b>MARY</b>	<b>19</b>	﴿ 4 4 ﴾ <b>19</b>

Finally, counting from the second digit of the revelation order of chapter **19**, the **19<sup>th</sup>** digit of the revelation order numbers is the **2<sup>nd</sup>** of chapter **27**:

TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER
MARY	19	<b>4 4</b> ﴿ 1
ṬA-HA	20	﴿ <b>4 5</b> ﴾ 2 3
THE ANNUNCIATORS	21	﴿ <b>7 3</b> ﴾ 4 5
THE PILGRIMAGE	22	﴿ <b>1 0 3</b> ﴾ 6 7 8
THE BELIEVERS	23	﴿ <b>7 4</b> ﴾ 9 10
THE LIGHT	24	﴿ <b>1 0 2</b> ﴾ 11 12 13
THE DISCERNING	25	﴿ <b>4 2</b> ﴾ 14 15
THE POETS	26	﴿ <b>4 7</b> ﴾ 16 17
<b>THE ANTS</b>	<b>27</b>	﴿ <b>4 8</b> ﴾ 18 <b>19</b>



Thus, the revelation order numbers of chapters **1** to **27** total **57** digits. **57**, or **3** times **19**:

- **19** digits until the revelation number of chapter **9**;
- then **19** digits until the revelation number of chapter **19**;
- then another **19** digits until the revelation number of chapter **27**.

\* \* \*

It is significant that chapter "THE REVISION" (**9<sup>th</sup>** in the vulgate order) is the penultimate revealed as it announces a total break with the pre-Islamic ignorantism, and a commitment to the Succour of God. Besides, the next chapter in the order of revelation, i.e. the last chapter to be revealed, is precisely chapter "THE SUCCOUR" (النصر).

Note further that the title of the **113<sup>th</sup>** chapter to be revealed, "THE REVISION" (**9<sup>th</sup>** in the vulgate order), is said in Arabic "**AL-TAWBAH**" (التوبة) and that the **114<sup>th</sup>** chapter to be revealed, "THE SUCCOUR" (**110<sup>th</sup>** in the vulgate order), ends with *tawwâb<sup>an</sup>* (تواب), word of the same family which means "**Reviser**".

Chapter "THE SUCCOUR"

**110<sup>th</sup>** chapter of the vulgate, **114<sup>th</sup>** chapter revealed

***"IN THE NAME OF GOD THE ORIGIN THE ARRANGING***

***When came the Succour, of God, and the Opening 1 And you saw people accessing to the Creance (Religion) of God in crowds 2 So glorify by the Praise of Your Master and ask His Forgiveness; certainly He was Reviser 3"***

The Opening to the Truth and Faith are characteristics of the messianic era. The **first** chapter of the revelation, "THE ADHERENCE", has **19** verses. The **last** chapter revealed, "THE SUCCOUR", counts **19** words in Arabic:

والفتح	الله	نصر	جاء	إذا
5	4	3	2	1
دين	في	يدخلون	الناس	ورأيت
10	9	8	7	6
ربك	بحمد	فسبح	أفواجا	الله
15	14	13	12	11
	توابا	كان	إنه	واستغفره
	19	18	17	16

And its first verse of 5 words has 19 letters<sup>1</sup>:

"When came the Succour, of God, and the Opening <u>1</u> "																		
↓																		
5 words																		
والفتح				الله			نصر			جاء			إذا					
5				4			3			2			1					
↓																		
19 letters																		
ح	ت	ف	ل	ا	و	ه	ل	ل	ا	ر	ص	ن	ء	ا	ج	ا	ذ	ا
19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1

As for its last verse, it has 30 letters:

<i>"So glorify by the Praise of Your Master and ask His Forgiveness; certainly He was Reviser 3"</i>														
فسبح بحمد ربك واستغفره إنه كان توابا														
↓														
30 letters														
ت	س	ا	و	ك	ب	ر	د	م	ح	ب	ح	ب	س	ف
15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
ا	ب	ا	و	ت	ن	ا	ك	ه	ن	ا	ه	ر	ف	غ
30	29	28	27	26	25	24	23	22	21	20	19	18	17	16

<sup>1</sup> It is to be reminded that the first chapter of the revelation, "THE ADHERENCE," composed of a total of 19 verses, starts with the 5 first revealed verses of the Qurân.

Recall again that it is in a verse **30** that the number **19** is quoted (chapter 74), as well as the singular 19-letter *basmalah* (chapter 27)<sup>1</sup>.

\* \* \*

A host of other observations still points to **19**, and thus to the meaning it conveys (**19** = **حَق**, "true")<sup>2</sup>. Taking all the chapters whose vulgate numbers are multiples of **19**, we observe a waterfall of observations linked to the **19**. Recall previously that the vulgate and revelation orders of a chapter are independent of one another<sup>3</sup>.

The Qurân has **114** chapters, and **114** is the multiple of **19** by **6**. So we logically have **six** chapters with a number of vulgate which is a multiple of **19**. These **six** chapters are listed below:

chapter <b>19</b> "MARY"	$19 = 1 \times 19$
chapter <b>38</b> "ŞÂD"	$38 = 2 \times 19$
chapter <b>57</b> "THE IRON"	$57 = 3 \times 19$
chapter <b>76</b> "THE HUMAN"	$76 = 4 \times 19$
chapter <b>95</b> "THE FIG TREE"	$95 = 5 \times 19$
chapter <b>114</b> "THE PEOPLE"	$114 = 6 \times 19$

The addition of the **six** orders of **vulgate** multiples of **19** is equal to **399**:

$$19 + 38 + 57 + 76 + 95 + 114 = 399$$

**399** is also logically a multiple of 19 since it is the sum of numbers multiples of 19. Similarly, arithmetically, it is logical that **21**, the multiplier of 19 leading to 399, is the sum of the digits from **1** to **6** ( $1 + 2 + 3 + 4 + 5 + 6 = 21$ ):

<sup>1</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

<sup>2</sup> Cf. volume 1, chapter *The Arranging*. Subsequently, volume 2, chapter *The letter codes of the Qurân*.

<sup>3</sup> Cf. volume 1, chapter *Introduction to the Qurân*.

$$\begin{aligned}
 & (1 \times 19) + (2 \times 19) + (3 \times 19) + (4 \times 19) + (5 \times 19) + (6 \times 19) \\
 = & 19 + 38 + 57 + 76 + 95 + 114 \\
 = & \mathbf{399} = \mathbf{21 \times 19}
 \end{aligned}$$

The unexpected and astonishing phenomenon, previously observed, here lies in the fact that **21**, the multiplier of 19 leading to **399**, is also the revelation order of the last chapter of the Qurân, chapter **114**. Moreover, it has precisely 6 verses.

TITLE OF THE CHAPTER	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES
THE PEOPLE (الناس)	114	21	6

This last observation leads me to draw attention to the **revelation** order numbers of these **six** chapters. They are gathered below:

chapter 19 "MARY"	44 <sup>th</sup> of the revelation
chapter 38 "ŞÂD"	38 <sup>th</sup> of the revelation
chapter 57 "THE IRON"	94 <sup>th</sup> of the revelation
chapter 76 "THE HUMAN"	98 <sup>th</sup> of the revelation
chapter 95 "THE FIG TREE"	28 <sup>th</sup> of the revelation
chapter 114 "THE PEOPLE"	21 <sup>st</sup> of the revelation

The sum of the **six** revelation order numbers of these chapters is equal to **323**:

$$44 + 38 + 94 + 98 + 28 + 21 = \mathbf{323}$$

From then on, we observe, in cascade, results, none of which meet an arithmetic logic, and therefore unexpected and surprising:

- **323** is another multiple of 19, more specifically that of **19** by **17**. This result is unexpected, since 323 is the sum of numbers that are not multiples of 19, with the exception of one (**38**):

$$44 + \underline{38} + 94 + 98 + 28 + 21 = 323 = 17 \times 19$$

- If we add the two results obtained, on the one hand, by the sum of the **vulgate** orders (ترتيب المصحف) and, on the other, by the sum of the **revelation** orders (ترتيب التنزيل), namely **399** and **323**, we get **722**:

<u>Sum of the vulgate orders</u>	<u>Sum of the revelation orders</u>
↓	↓
<b>399</b>	<b>323</b>
= (21 x 19)	= (17 x 19)
<b>399 + 323 = 722</b>	
= (21 x 19) + (17 x 19)	
= <b>38</b> x 19	
= (2 x 19) x 19	

- That the sum of two multiples of 19 is also a multiple of 19 logically obeys an arithmetical law. But the multiplier of this 19 being also a multiple of 19 can only be found here, because it is beyond any mathematical deduction.
- Of the six chapters studied above: the sum of their vulgate order numbers is therefore equal to 399, the multiple of 19 by 21, and the sum of their revelation order numbers is equal to 323, the multiple of 19 by 17; the sum of 21 and 17 is 38, which is the multiple of 19 by 2. Chapter **38**, "ŞÂD," is the only one of these six chapters with the same ranking in both orders.

\* \* \*

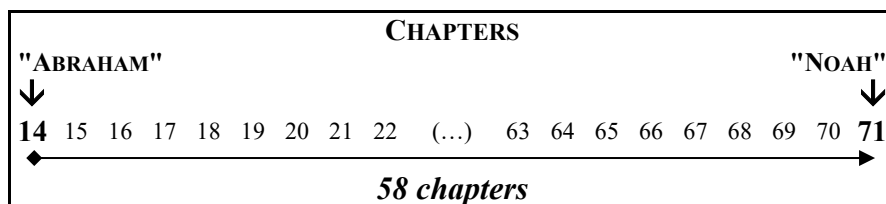
Seven chapters are named after an Annunciator (Prophet) and Envoy:

1. chapter 10, "**JONAH**";
2. chapter 11, "**HÛD**";
3. chapter 12, "**JOSEPH**";
4. chapter 14, "**ABRAHAM**";
5. chapter 31, "**LUQMÂN**";
6. chapter 47, "**MUḤAMMAD**";
7. chapter 71, "**NOAH**".

Seven male names. Only one chapter in the Qurân is named after a woman, the 19<sup>th</sup> of the vulgate, "**MARY**". Note that in this chapter, only two of these Envoys are cited, and moreover in the same verse and jointly: Abraham and Noah; "**ABRAHAM**" is the title of chapter 14, and "**NOAH**" that of chapter 71.

*"These are those whom God has Favoured among the annunciators (prophets), of the offspring of Âdam and of those whom We have Carried with Noah, and of the offspring of Abraham and Israel, and of those whom We have Guided and Rescued; when they are reported on the Signs of The Origin, they collapse, prostrate and weeping 58"<sup>1</sup>*

From chapter 14, "**ABRAHAM**", to chapter 71, "**NOAH**," there are **58** chapters. **58** just like the verse number of chapter **19** in which Noah and Abraham are mentioned together.



Furthermore, these two chapters follow each other in the revelation order, "**NOAH**" is the 71<sup>st</sup> chapter revealed, and "**ABRAHAM**" the 72<sup>nd</sup>.

---

<sup>1</sup> Chapter 19, verse 58.

TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER
ABRAHAM	14	72
NOAH	71	71

The chapter "**NOAH**" is the starting point of an observation which gives a new insight into the mathematical structure, painstakingly established and hitherto unsuspected, behind the Qurân. It is a part of a set of three chapters that have the same order of vulgate and revelation, unlike all the other chapters of the Qurân.

These are the following chapters:

- "**ŞÂD**", **38<sup>th</sup>** of the vulgate and revelation;
- "**NOAH**", **71<sup>st</sup>** of the vulgate and revelation;
- and "**THE UNSHAPING**", **82<sup>nd</sup>** of the vulgate and revelation.

TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER
ŞÂD	38	38
NOAH	71	71
THE UNSHAPING	82	82

The peculiarity of these three chapters does not stop there. It seems indeed that they respect a balance in the Qurân. The first of the three chapters is the **38<sup>th</sup>** one from the **beginning** of the Qurân, and the last is the **33<sup>rd</sup>**, counting from the **end** of the Qurân.

The sum of **38** and **33** gives **71**, which is precisely the number of vulgate and revelation of the chapter located between the two others, "**NOAH**". Noah stands for a new Era after a flood.

114 CHAPTERS		
TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER
THE OPENER	1	5
THE COW	2	87
(...)	(...)	(...)
(...)	(...)	(...)
YA-SİN	36	41
THE RANGERS	37	56
<b>ŞÂD</b>	<b>38</b>	<b>38</b>
THE GROUPS	39	59
FORGIVER	40	60
(...)	(...)	(...)
(...)	(...)	(...)
THE PROVER	69	78
THE ASCENTS	70	79
<b>NOAH</b>	<b>71</b>	<b>71</b>
THE GENES	72	40
THE ENWRAPPED	73	3
(...)	(...)	(...)
(...)	(...)	(...)
HE FROWNED	80	24
THE WINDING	81	7
<b>THE UNSHAPING</b>	<b>82</b>	<b>82</b>
THE FRAUDSTERS	83	86
THE TEAR	84	83
(...)	(...)	(...)
(...)	(...)	(...)
THE FISSION	113	20
THE PEOPLE	<b>114</b>	21

38 chapters

⇓

⇒ 38 + 33 = 71

33 chapters

⇑

\* \* \*

As I have already stated, all these proven facts highlight that numerals speak. And they do it consistently, intelligibly and recurrently. Thus the observation can identify relationships



between different elements; they appear as indicators leading to new observations that come together and give meaning to what we see.

This allows us to see and realise unequivocally that everything is calculated and designed in the Qurân, but above all, that these remarks are far from being facts isolated and independent of each other. On the contrary, they are highly related to a perfect cohesion, highlighting a decipherable message that can be read and understood.

*"On the day you see the assurers (believers), men and women, their light deploying between their hands, and their insurance; your enjoyment this day: paradise (geneses, جنات) run from under them tributaries, eternal therein; this is the great triumph 12 On the day the hypocrites, men and women, say to those who assured (believed): 'Let us observe, so that we light ourselves from your light', it was said: 'Go back behind you, then do you touch a light?'; then it was applied between them in a chapter, wherein is a door: his latent in him the Arrangement; and his manifesto, his torment advanced 13"<sup>1</sup>; "Do they not then meditate on the Qurân? Or are there locks on the hearts! 24"<sup>2</sup>*

---

<sup>1</sup> Chapter 57, verses 12-13.

<sup>2</sup> Chapter 47, verse 24.

## THE LETTER CODES OF THE QURÂN

We have found out, from the beginning of our study, the importance of the **beginning**, of the **Origin**.

At the **beginning** of some chapters of the Qurân, there are some letters that seem to present no apparent logic and whose meaning has always remained unknown.

Attributes of God for some, language of the Hour, of the Resurrection for others, there never has been any doubt, since the Revelation of the Qurân, that those letters were similar to a coding system and concealed a message. In the Muslim world, the knowledge of the meaning of these codes is related to an expectation linked to the end of the times of ignorantism, to the messianic era, in any case to a day when everything will be clarified.

While it is established today, with *The Sun Rises in the West*, that each letter, each figure, contained in the Qurân, are the elements of a coding system that reveals a message relating to the Hour, to the Straightening, to the Resurrection, the present test is to know how these enigmatic letters are involved in deciphering this message.

\* \* \*

The number of letters beginning 29 chapters of the Qurân varies from one chapter to another, ranging from only one letter for certain chapters, to five for others. Moreover, these letters are written attached to each other as if they were words, but these "words" have nevertheless no known meaning in Arabic.

For example, chapter 2 begins with the *basmalah*, and then with three letters which are joined together as if they formed one word: "*ALM (الم) 1 This is the writing (book), no hesitation in it, a guidance for the precautions 2*". But *ALM* as such is not a word. These code letters are recited one after the other when they are chanted, rather than being recited together as though they formed a word. Hence, the beginning of chapter 2, after the *basmalah*, is read as follows: "*Alif, Lâ, Mîm*" or "*A, L, M,*" not "*ALM*".

In English, it would be like reading a two-letter code such as "*WY*." Written together in this manner, these letters have no known meaning. Although the two letters are joined together in the written form, we should read them as: "*Double U – Why*", and not "*WY*".

We see that, written in a certain way and read in another, these letter codes obey strict rules. Moreover, it is this rigorous aspect that early on, made people think, since the beginning, that the letters **opening** certain chapters of the Qurân were supporting a structured message, not to say a secret and encrypted language.

\* \* \*

There are **29** letter-coded chapters but **30** codes in all. **28** chapters begin indeed with a unique code and one chapter begins with two codes, i.e. a total of **30** codes.

CHAPTERS	CODES	LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES	1 <sup>ST</sup> APPEARANCE OF THE CODE	1 <sup>ST</sup> APPEARANCE OF THE CODE LETTER
1	1	THE COW	2	ALM	الم	ALM
2	2	THE CONTINUITY OF <sup>2</sup> IMRÂN	3	ALM	الم	
3	3	THE CHAIRS	7	ALMŞ	المص	Ş
4	4	JONAH	10	ALR	الر	R
5	5	HÛD	11	ALR	الر	
6	6	JOSEPH	12	ALR	الر	
7	7	THE THUNDER	13	ALMR	الم	ALMR
8	8	ABRAHAM	14	ALR	الر	
9	9	AL-ĤIJR	15	ALR	الر	

# THE LETTER CODES OF THE QURÂN

CHAPTERS	CODES	LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES	1 <sup>ST</sup> APPEARANCE OF THE CODE	1 <sup>ST</sup> APPEARANCE OF THE CODE LETTER
10	10	MARY	19	KHYŞŞ كهيىصص	KHYŞŞ	K H Y Ş
11	11	TA-HA	20	ṬH طه	ṬH	Ṭ
12	12	THE POETS	26	ṬSM طسم	ṬSM	S
13	13	THE ANTS	27	ṬS طس	ṬS	
14	14	THE NARRATION	28	ṬSM طسم		
15	15	THE SPIDER	29	ALM الم		
16	16	THE ROMANS	30	ALM الم		
17	17	LUQMÂN	31	ALM الم		
18	18	THE PROSTRATION	32	ALM الم		
19	19	YA-SÎN	36	YS يس	YS	
20	20	ŞÂD	38	Ş ص	Ş	
21	21	FORGIVER	40	ḤM حم	ḤM	Ḥ
22	22	DETAILED	41	ḤM حم		
23	23	THE CONSULTATION	42	ḤM حم		
	24			ΣSQ عسق	ΣSQ	Q
24	25	THE ORNAMENT	43	ḤM حم		
25	26	THE SMOKE	44	ḤM حم		
26	27	THE LYING	45	ḤM حم		
27	28	THE ERGS	46	ḤM حم		
28	29	QÂF	50	Q ق	Q	
29	30	THE CALAME	68	N ن	N	N

The exception, the chapter beginning, after the *basmalah*, with two codes, is chapter 42, "THE CONSULTATION." In verses one and two: "*ḤM 1 ΣSQ 2 Thus Reveals to you and to those before you, God, The Considerable, The Judge 3*"

Here are clearly two codes, not just one. Indeed, the letter *Mîm* (M, م) at the end of the first code is spelt as at the end of a word. If it had been a single code, the five letters beginning this chapter would be written chained, like all the other codes. In addition, the two groups of letters "*Ḥa Mîm*" (Ḥ M) and "*ʿAîn Sîn Qâf*" (Σ S Q) are in two different verses, namely verse 1 and verse 2 of the chapter. Finally, chapter 42 is one of a series of chapters, all starting with the code "*Ḥa Mîm*" (Ḥ M), from chapter 40 to chapter 46. Thus, the letters

"*ʿAīn Sīn Qâf*" (Σ S Q) stand out even more from the first two "*Ḥa Mīm*" (Ḥ M).

\* \* \*

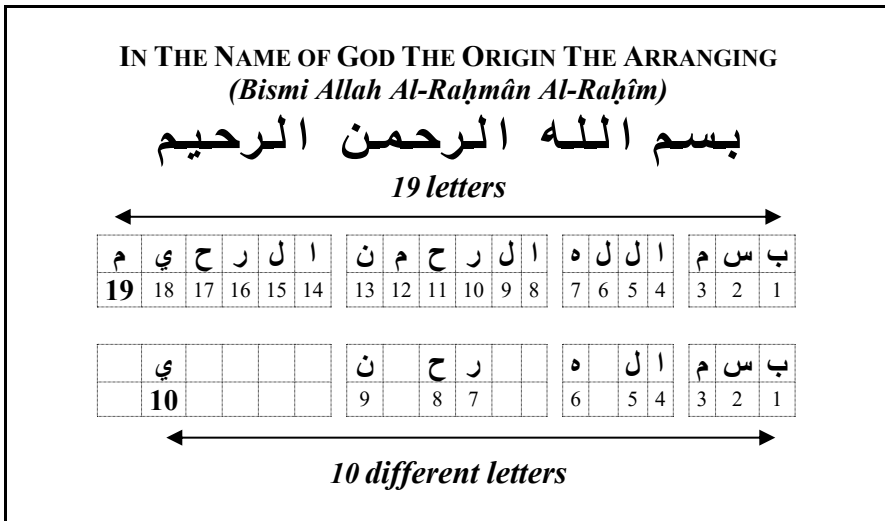
The mystery surrounding these letter codes remained unsolved for more than fourteen centuries, and nobody managed to give the slightest beginning of an explanation of their meaning, if not relative interpretations. The Prophet Muhammad himself gave no clear information about them, limiting himself to have the Revelation dutifully transcribed.

In fact, we will see that the study and analysis of these letter codes, their number, their disposition, their differences... support and reinforce the messianic announcement contained in the Qurân.

\* \* \*

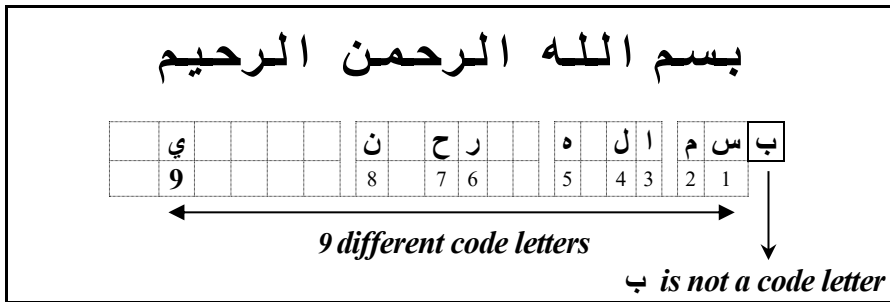
Let us start at the **beginning**...

When we open the Qurân, the first thing we read is the *basmalah*: "*IN THE NAME OF GOD THE ORIGIN THE ARRANGING*" (بسم الله الرحمن الرحيم). This expression of 19 letters, which opens the chapters of the Qurân, consists of 10 different letters.



Note that, of the **29** chapters coded by letters and classified according to the vulgate, chapter **19** is in **10<sup>th</sup>** position<sup>1</sup>.

**Only one** of the letters of the *basmalah* is not found in the letter codes, unlike the other **9**.



The only letter of the *basmalah* which is not a code letter is the **ba** (b, ب), first letter of the *basmalah*. It is only used once in the *basmalah*. Therefore, the other **9** different letters of the *basmalah* are used **18** times in all. **18** or **2** times **9**.

CODE LETTERS WHICH APPEAR IN THE <i>BASMALAH</i>		NUMBER OF OCCURRENCES OF EACH OF THESE LETTERS IN THE <i>BASMALAH</i>
S	س	1
M	م	3
A	ا	3
L	ل	4
H	ه	1
R	ر	2
Ḥ	ح	2
N	ن	1
Y	ي	1
= 9 letters		= 18 occurrences

\* \* \*

<sup>1</sup> Cf. table pages 340-341.

## Reminders<sup>1</sup>:

The *basmalah*, the expression of **19** letters, is located at the opening of all chapters of the Qurân, except chapter **9**. *Rahîm*, the last term of the *basmalah*, is always used as an Attribute of God, except once, in chapter **9**, where it is cited for the **9<sup>th</sup>** (and last) time in this chapter.

A single *basmalah* does not open a chapter, the one found in verse 30 of chapter 27. And from chapter 9 to chapter 27, there are **19** chapters. In chapter 27, the number **9** is mentioned **2** times, on both sides of the singular *basmalah* (**19** letters). And there are **19** verses from each of these two **9** to the verse containing the singular *basmalah*.

*Rahîm*, the last word of the *basmalah*, is cited **9** times in only two chapters of the Qurân: in chapter **9** and chapter **26**<sup>2</sup>. **2** times **9** quotes of *Rahîm* makes a total of **18**. **18** is the number of chapters from chapter **9** to chapter **26**.

**18** is the vulgate order number of chapter "THE CRYPT." And in the chapter "THE CRYPT", the number **18** splits again into two **9**: the word "crypt" is quoted for the **first** time in the verse **9** and for the **last** time in the verse 25, whose last word is the number **9**.

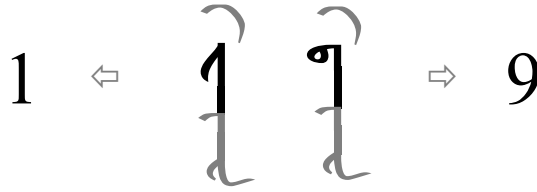
*Rahîm*, *Arranging*, has led us to the chapter "THE CRYPT," with the **9** as indicator. In verse **9**, the word *crypt* is cited jointly with the word *Decipherer*, *Raqîm* in Arabic. It differs from *Rahîm* only by a letter: the second letter of *Rahîm* is a *ha* (ح), while the second letter of *Raqîm* is a *qâf* (ق).

Together these two letters, plotted vertically, give read a **19** and this precisely while *Raqîm* means *Decipherer*, and that word is cited only once in the Qurân, in a verse where it comes to calculate: "*Or have you calculated (أم حسبت) that certainly the companions of the crypt and the decipherer were of Our Signs, astonishing? 9*"<sup>3</sup>

<sup>1</sup> Cf. volume 1.

<sup>2</sup> Cf. Appendix 6, table *Citations of the Attribute "Arranging" (رحيم) in the Qurân*.

<sup>3</sup> Chapter 18, verse 9.



This **19**, composed with the *ha* (ح) of *Rahîm* and the *qâf* (ق) of *Raqîm*, gives rise to several comments, including two main:

1. **19** is one of the key numbers of this new science, revealed by the Qurân and exposed in this study;
2. the *ha* (ح) and the *qâf* (ق) form the word "true"<sup>1</sup>, *haq* (حق) in Arabic. Juxtaposed vertically, they form the number **19**.

<p><b>19 = حق (true)</b></p>
------------------------------

Thus is revealed the meaning of 19, as it is manifested in the Qurân in a quite special way, from a messianic perspective<sup>2</sup>. This is even more obvious if we keep in mind the following points:

- chapter **19** is entitled "**MARY**", the name of the mother of Jesus;
- in chapter **19**, the name of Jesus is mentioned only once, and it is the **19<sup>th</sup>** time since the beginning of the Qurân and it is as follows: "*That one is Jesus son of Mary, the Saying of the True (قول الحق), the one on which they tergiversate 34*"<sup>3</sup>;
- the word "**true**" (*haq*, حق) is quoted in 57 chapters<sup>4</sup>, the **18<sup>th</sup>** being chapter **19**, "**MARY**," where it is mentioned only once, in connection with the name "Jesus" in the verse above. And in

<sup>1</sup> This reading is even more obvious in several ancient codices of the Qurân which contain neither diacritics nor vowels. Cf. volume 1, chapter *Introduction to the Qurân*.

<sup>2</sup> Cf. volume 1, chapter *The Arranging*. Subsequently, volume 2, chapter *The letter codes of the Qurân*.

<sup>3</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

<sup>4</sup> Cf. Appendix 13, table *Citations of the word "true" (haq, حق) in the Qurân*.



chapter 18, "THE CRYPT," was unveiled the equation  $19 = \text{حق} = \text{true}$ <sup>1</sup>.

The adequacy between *Raḥîm* (*Arranging*) and *Raqîm* (*Decipherer*) confirms the notion of order inherent in *Al-Raḥîm*, *The Arranging*<sup>2</sup>, The One whose clemency does not come from instinct, but proceeds of an order in which everything is arranged and calculated, an order in which everything is interwoven with precision and accuracy, where everything is true.

\* \* \*

The two letters encrypting the number 19 and vice versa, and composing the word *ḥaq/حق* (true), namely the *ḥa* (ح) and the *qâf* (ق) are two code letters. Let us see the *qâf* (ق), including the spelling, when it is drawn vertically, is that of a 9. It is used **twice** as a code letter: in the code of chapter 42 and that of chapter 50.

In all the code letters, from the **first ḥa** (ح) to the **first qâf** (ق), there are **9** code letters. The successor to this first *qâf* code letter is again a *ḥa*, from which there are **9** code letters again to get to the **second** and final *qâf*.

LETTER-CODED CHAPTERS	VULGATE ORDER	CODE LETTERS		LETTER CODES
FORGIVER	40	H M 1 2	ح م 2 1	1
DETAILED	41	H M 3 4	ح م 4 3	2
THE CONSULTATION	42	H M 5 6	ح م 6 5	3
		Σ S Q 7 8 9	ع س ق 9 8 7	4
THE ORNAMENT	43	H M 1 2	ح م 2 1	5

<sup>1</sup> Cf. volume 1, chapter *The Arranging*.

<sup>2</sup> Cf. volume 1, chapter *Linguistic analysis of the terms of the opening of the Qurân (the basmalah, البسملة)*.

# THE LETTER CODES OF THE QURÂN

LETTER-CODED CHAPTERS	VULGATE ORDER	CODE LETTERS		LETTER CODES
THE SMOKE	44	H M 3 4	ح م 4 3	6
THE LYING	45	H M 5 6	ح م 6 5	7
THE ERGS	46	H M 7 8	ح م 8 7	8
QÂF	50	Q 9	ق 9	9

Therefore, there are **18** code letters from the **first** *ḥa* to the second and **final** *qâf*. These **18** letters are divided in two groups of **9** letters; each of these two groups starting with a *ḥa* (ح) and ending with a *qâf* (ق). In addition, these **18** letters make up 9 codes, from chapters **40** to **50**; the digit sum of these two vulgate order numbers (4 + 0 + 5 + 0) is **9**. **The first** letter of these **9** codes is a *ḥa*, and **the last** is a *qâf*.

Finally, as to crown this now fully verified equation, chapter 42 singularly begins with two codes; these add up to five letters, as in chapter **19**<sup>1</sup>. **The first** one in chapter 42 is a *ḥa* (ح), and **the last one** is a *qâf* (ق); together, they form once again the word *ḥaq* (حق - true) and vertically the number **19**.

THE CONSULTATION	42	H M Σ S Q	ح م ع س ق
------------------	----	-----------	-----------

In addition to these obvious facts, by three times then, we count from *ḥa* to *qâf*, from **1** to **9**:

1 ⇐ 1 1 ⇒ 9

<sup>1</sup> The code of chapter **19** is a set of five letters: K-H-Y-Σ-S.

The code letters *ḥa* (ح) and *qâf* (ق) confirm and establish **mathematically, fully and definitely**, by their respective positions, that it is indeed a **1** and a **9** they designate. And that they are connected mathematically to form the number **19** from the two letters that form the word *ḥaq*/حق (true). **19 = حق = True**. In fact, this word, which manifests itself regularly as the number **19**, is a stamp, a **validation seal** which shows itself **True**. **The True** (الحق), with definite article, is one of the Attributes, one of the Superexcellent Names of God. It is from the Names of God that I have started<sup>1</sup> and developed this study, obeying the injunction of God found in the first verse revealed of the Qurân: "Read **By The Name of Your Master, The One Who Created 1**"<sup>2</sup>

\* \* \*

Chapter **19**, which is also a letter-coded chapter, has in common with chapter 42, and only with this, to start with **5** code letters, with the difference that the **5** code letters of chapter 19 only form one code (**KHYŞŞ**, كهيعص), while the **5** code letters of chapter 42 (**ḤM ŞSQ** / حم عسق) constitute two.

On the other hand, of the 29 chapters opened by code letters, the letter codes that are in themselves a verse are divided into **19** chapters:

LETTER-CODED CHAPTERS		VULGATE ORDER	BEGINNING OF THE CHAPTER	
1	THE COW	2	"ALM 1"	« الم 1 »
2	THE CONTINUITY OF ʿIMRÂN	3	"ALM 1"	« الم 1 »
3	THE CHAIRS	7	"ALMŞ 1"	« المص 1 »
4	MARY	19	"KHYŞŞ 1"	« كهيعص 1 »
5	TA-HA	20	"TH 1"	« طه 1 »
6	THE POETS	26	"TSM 1"	« طسم 1 »
7	THE NARRATION	28	"TSM 1"	« طسم 1 »
8	THE SPIDER	29	"ALM 1"	« الم 1 »
9	THE ROMANS	30	"ALM 1"	« الم 1 »
10	LUQMÂN	31	"ALM 1"	« الم 1 »

<sup>1</sup> Cf. volume 1, chapters *The Origin, the primexplanation* and *The Arranging*.

<sup>2</sup> Chapter 96, verse 1.

# THE LETTER CODES OF THE QURÂN

LETTER-CODED CHAPTERS		VULGATE ORDER	BEGINNING OF THE CHAPTER	
11	THE PROSTRATION	32	"ALM 1"	« الم 1 »
12	YA-SÎN	36	"YS 1"	« يس 1 »
13	FORGIVER	40	"ĤM 1"	« حم 1 »
14	DETAILED	41	"ĤM 1"	« حم 1 »
15	THE CONSULTATION	42	"ĤM 1 ESQ 2"	« حم 1 عشق 2 »
16	THE ORNAMENT	43	"ĤM 1"	« حم 1 »
17	THE SMOKE	44	"ĤM 1"	« حم 1 »
18	THE LYING	45	"ĤM 1"	« حم 1 »
19	THE ERGS	46	"ĤM 1"	« حم 1 »

Note that chapters 19 and 42 form part of these chapters (respectively 4<sup>th</sup> and 15<sup>th</sup> position of their ranking).

It should be recalled, once again, that, according to the order of the vulgate, chapter 19, whose title is the name of the mother of Jesus, is the 18<sup>th</sup> chapter out of 57 where the word *ḥaq* ("true") is found, and the first chapter, out of 15 where it is mentioned only once, and it is to testify about Jesus son of Mary: "*That one is Jesus son of Mary (مريم), the Saying of the True, the one on which they tergiversate 34*"<sup>1</sup>. And this is the 19<sup>th</sup> quote of the name *Jesus* in the Qurân.

\* \* \*

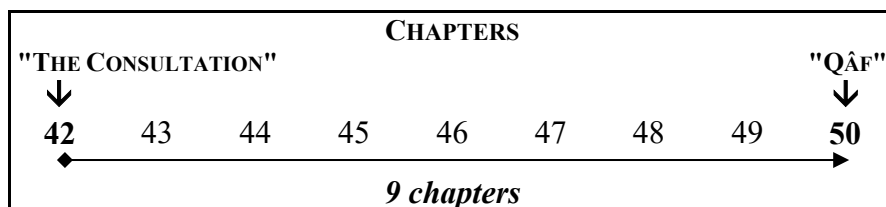
The letter *qâf* appears twice in the code letters, like the number 9 appears in **pairs**:

- **twice 9** quotes of the term *Raḥîm* (in chapter 9 and inside chapter 26 excluding the *basmalah*);
- **two** quotes of the number 9 in chapter 27;
- **two** quotes of the number 9 in connection with Moses<sup>2</sup>;
- **two 9** in connection with the Crypt...

Note that, from chapter 42 to chapter 50, i.e. the two chapters with a *qâf* in their letter code, there are 9 chapters:

<sup>1</sup> Chapter 19, verse 34.

<sup>2</sup> Cf. volume 1, chapter *Messianic air*.



The sum of these two numbers of vulgate equals **92** ( $42 + 50 = 92$ ). And the **92<sup>nd</sup>** chapter of the vulgate, "THE NIGHT", is the **9<sup>th</sup>** of the revelation.

*"Say: 'Invoke God or invoke The Origin (Al-Raḥmân, الرحمن), Whichever you invoke, so for Him the Superexcellent Names.' And don't exhibit you by your jointing (prayer) and don't whisper by it, and follow a path between that 110'"*<sup>1</sup>

Let us joint and return to the starting point of our investigation, the Name of God. Originally, there is the Name of God, and **The Origin** (*Al-Raḥmân* in Arabic) is an Attribute of God. The Name *Al-Raḥmân* (الرحمن) can be reconstituted from three letter codes: *Alif Lâm Ra* (ALR, الر), *Ḥa Mîm* (ḤM, حم) and *Nûn* (N, ن).

It is the only one of the **99** Attributes of God known in the Qurân that can be written in this way by a combination of letter codes. **The Origin** (*Al-Raḥmân*) is also the title of a chapter of the Qurân, the **55<sup>th</sup>** of the vulgate, and the only one of the 114 titles of chapters that can be written by letter codes being assembled.

Even more, we can write this Name of God by taking the three letter codes in the order in which they appear in the vulgate. So, "ALR", code of chapter 10, is the **4<sup>th</sup>** letter code of the Qurân, "ḤM", code of chapter 40, the **21<sup>st</sup>**, and "N", code of chapter 68, the **30<sup>th</sup>**<sup>2</sup>.

<sup>1</sup> Chapter 17, verse 110.

<sup>2</sup> When one of these letter codes is repeated, only the first time it appears in the vulgate order was taken into account. This is the case for the following codes: *Alif Lâm Ra* (ALR) and *Ḥa Mîm* (ḤM), which are repeated several times.

# THE LETTER CODES OF THE QURÂN

LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES		1 <sup>ST</sup> APPEARANCE OF THE LETTER CODE
JONAH	10	ALR	الر	4
FORGIVER	40	ḤM	حم	21
THE CALAME	68	N	ن	30
		الر • حم • ن الرحمن AL-RaḤMân		4 + 21 + 30 = 55

The sum of the orders of appearance of these three codes, namely **4**, **21** and **30**, gives **55**, the vulgate order number of chapter "*AL-RAḤMÂN*," "**THE ORIGIN**."

In parallel with the way the letter codes forming the Name *Al-Raḥmân* are positioned, we observe that, on the 30 different numbers mentioned in the Qurân, in their order of appearance according to the vulgate:

- the 4<sup>th</sup> number is the number **1**;
- the 21<sup>st</sup> number is the number **9**;
- the 30<sup>th</sup> number is the number **19**.

ORDER OF APPEARANCE OF NUMERALS ACCORDING TO THE VULGATE									
7	40	12	<b>1</b>	1,000	3	10	4	100	3,000
5,000	2	8	6	30	70	20	200	2,000	11
<b>9</b>	5	300	80	50	100,000	99	60	50,000	<b>19</b>

The number **19** is composed of the numbers **1** and **9**. It is to be reminded here that<sup>1</sup>:

- chapter **19** is the chapter in which the Name *The Origin* is the most cited;
- *The Origin* is one of the terms of the *basmalah*, which contains **19** letters;
- the number **19** refers to the word *ḥaq*, *true* in English.

<sup>1</sup> Cf. volume 1, chapter *The Origin, the primexplanation* and chapter *The Arranging*.

In addition, let us note that, in the Qurân, **55** chapters<sup>1</sup> contain citations of numbers.

With the exception of the code letter *nûn* (ن, ن), the letters forming the word *The Origin* in Arabic (الرحمن) are used several times in the letter codes.

LETTERS OF THE WORD الرحمن (AL-RAḤMÂN)		NUMBER OF OCCURRENCES FOR EACH LETTER IN THE LETTER CODES
A	ا	13
L	ل	13
R	ر	6
H	ح	7
M	م	17
N	ن	1

The sum of all their occurrences as letters of code is equal to **57**, the multiple of **19** by **3**:

$$13 + 13 + 6 + 7 + 17 + 1 = 57$$

- **19** like the vulgate order number of chapter "**MARY**";
- and **3** like the vulgate order number of chapter "**THE CONTINUITY OF ʔIMRÂN**", to which Mary belongs.

\* \* \*

I have established, since the first volume, *Science for the Hour*, that the message decrypted in the Qurân relates essentially to the Messiah Jesus son of Mary and, beyond, to the end of the times of ignorantism, to the Hour of the Straightening, of the Resurrection. As such, chapter **19**, whose title is the name of the mother of Jesus, "**MARY**," has frequently been mentioned, in many contexts.

---

<sup>1</sup> Cf. Appendix 16, table *Whole numbers in the Qurân*.

The letter codes will once again draw our attention to chapter **19**. Indeed, the chapter "**MARY**" is one of the 29 chapters starting with a letter code. And it is characterised by the longest letter code, a code composed of five letters: "*Kâf Hâ' Yâ' <sup>ʿ</sup>Aîn Şâd*" (KHYΣŞ, كهيعص).

The first letter of this code is the *kâf* (K, ك), whose script is that of the number **5**:



However, the code of chapter **19** is the only one which consists of **5** letters. And the letter *kâf* only appears in this letter code.

\* \* \*

If the *kâf* is found in no other letter code, the other four letters of the code of chapter **19** appear in the codes of other chapters:

- the *hâ'* (h) in the code of chapter **20**, "**ṬA-HA**";
- the *yâ'* (y) in the code of chapter **36**, "**YA-SÎN**";
- the *ʿaîn* (Σ) in the second code of chapter **42**, "**THE CONSULTATION**";
- as for the *şâd* (ş), it appears both in the code of chapter **7**, "**THE CHAIRS**," and in that of chapter **38**, "**ŞÂD**."

LETTERS	LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES		NUMBER OF CODE LETTERS
K	MARY	19	KHYΣŞ	كهيعص	5
H	ṬA-HA	20	ṬH	طه	2
Y	YA-SÎN	36	YS	يس	2
Σ	THE CONSULTATION	42	ḤM ΣSQ	حم عسق	2 + 3
Ş	THE CHAIRS	7	ALMŞ	المص	4
	ŞÂD	38	Ş	ص	1



The sum of all the letters of code of the aforementioned chapters is again equal to **19**: chapter 19 has **5** code letters, chapter 20 has **2**, chapter 36 has also **2**, chapter 42 has a total of **5**<sup>1</sup>, chapter 7 has **4**, and chapter 38 has **1**:

And  $5 + 2 + 2 + 5 + 4 + 1 = 19$

Chapter **19** is the **10<sup>th</sup>** of the 29 chapters starting with a letter code. Therefore, it remains **19** letter-coded chapters after this chapter (**29 – 10 = 19**). And these **19** chapters total **44** code letters. **19** and **44** like, respectively, the vulgate and revelation orders of chapter "**MARY**."

	LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES	
	MARY	19	K H Y Σ Ş	كهيعص
1	TA-HA	20	Ṭ H 1 2	طه 2 1
2	THE POETS	26	Ṭ S M 3 4 5	طسم 5 4 3
3	THE ANTS	27	Ṭ S 6 7	طس 7 6
4	THE NARRATION	28	Ṭ S M 8 9 10	طسم 10 9 8
5	THE SPIDER	29	A L M 11 12 13	الم 13 12 11
6	THE ROMANS	30	A L M 14 15 16	الم 16 15 14
7	LUQMÂN	31	A L M 17 18 19	الم 19 18 17
8	THE PROSTRATION	32	A L M 20 21 22	الم 22 21 20
9	YA-SÎN	36	Y S 23 24	يس 24 23
10	ŞÂD	38	Ş 25	ص 25
11	FORGIVER	40	H M 26 27	حم 27 26
12	DETAILED	41	H M 28 29	حم 29 28

<sup>1</sup> Divided into two codes.

# THE LETTER CODES OF THE QURÂN

	LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES	
13	THE CONSULTATION	42	<b>H M Σ S Q</b> 30 31 32 33 34	حم عسق 34 33 32 31 30
14	THE ORNAMENT	43	<b>H M</b> 35 36	حم 36 35
15	THE SMOKE	44	<b>H M</b> 37 38	حم 38 37
16	THE LYING	45	<b>H M</b> 39 40	حم 40 39
17	THE ERGS	46	<b>H M</b> 41 42	حم 42 41
18	QÂF	50	<b>Q</b> 43	ق 43
<b>19</b>	THE CALAME	68	<b>N</b> <b>44</b>	<b>ن</b> <b>44</b>

From the beginning of the letter codes, the first code letter of chapter 19 is the **30<sup>th</sup>** code letter of the Qurân. And the **30<sup>th</sup>** of the 44 letters located after chapter 19 is the first of chapter 42, "THE CONSULTATION." Let us recall that chapter 42 has in common with chapter **19** to have five code letters<sup>1</sup>.

\* \* \*

Only two letter-coded chapters have an order of vulgate multiple of **19**. They are chapter **19**, whose code is *Kâf Hâ' Yâ' Aîn Şâd* (كهيعص), and chapter **38** (= 2 x 19), whose code is *Şâd* (ص).

Chapter 38 has a code composed of a single letter, *şâd*, which is also the **fifth** letter of the code of chapter 19.

MARY	19	KHYŞŞ	كهيعص
ŞÂD	38	Ş	ص

Chapters **19** and **38** are remarkably balanced in all the 29 letter-coded chapters, in the sense that this positioning is a new link between **19** and **9**.

<sup>1</sup> Divided into two codes, see table above.

There are indeed:

- 9 letter-coded chapters before chapter 19;
- 9 letter-coded chapters between chapter 19 and chapter 38;
- and 9 letter-coded chapters after chapter 38.

	LETTER-CODED CHAPTERS	VULG. No.	LETTER CODES	
9 chapters	1 THE COW	2	ALM	الم
	2 THE CONTINUITY OF ʿIMRÂN	3	ALM	الم
	3 THE CHAIRS	7	ALMŞ	المص
	4 JONAH	10	ALR	الر
	5 HÛD	11	ALR	الر
	6 JOSEPH	12	ALR	الر
	7 THE THUNDER	13	ALMR	المر
	8 ABRAHAM	14	ALR	الر
	9 AL-ĤIJR	15	ALR	الر
	<b>10 MARY</b>	<b>19</b>	<b>KHYŞŞ</b>	<b>كهيعص</b>
9 chapters	11 ȚA-HA	20	ȚH	طه
	12 THE POETS	26	ȚSM	طسم
	13 THE ANTS	27	ȚS	طس
	14 THE NARRATION	28	ȚSM	طسم
	15 THE SPIDER	29	ALM	الم
	16 THE ROMANS	30	ALM	الم
	17 LUQMÂN	31	ALM	الم
	18 THE PROSTRATION	32	ALM	الم
	19 YA-SÎN	36	YS	يس
	<b>20 ŞÂD</b>	<b>38</b>	<b>Ş</b>	<b>ص</b>
9 chapters	21 FORGIVER	40	ĤM	حم
	22 DETAILED	41	ĤM	حم
	23 THE CONSULTATION	42	ĤM ŞSQ	حم عسق
	24 THE ORNAMENT	43	ĤM	حم
	25 THE SMOKE	44	ĤM	حم
	26 THE LYING	45	ĤM	حم
	27 THE ERGS	46	ĤM	حم
	28 QÂF	50	Q	ق
	29 THE CALAME	68	N	ن

# THE LETTER CODES OF THE QURÂN

From chapter **19** to chapter **38**, there are **30** code letters:

LETTER-CODED CHAPTERS	VULG. No.	LETTER CODES	
MARY	19	<b>K H Y Σ Ş</b> 1 2 3 4 5	كهيعص 5 4 3 2 1
TA-HA	20	<b>Ṭ H</b> 6 7	طه 7 6
THE POETS	26	<b>Ṭ S M</b> 8 9 10	طسم 10 9 8
THE ANTS	27	<b>Ṭ S</b> 11 12	طس 12 11
THE NARRATION	28	<b>Ṭ S M</b> 13 14 15	طسم 15 14 13
THE SPIDER	29	<b>A L M</b> 16 17 18	الم 18 17 16
THE ROMANS	30	<b>A L M</b> 19 20 21	الم 21 20 19
LUQMÂN	31	<b>A L M</b> 22 23 24	الم 24 23 22
THE PROSTRATION	32	<b>A L M</b> 25 26 27	الم 27 26 25
YA-SÎN	36	<b>Y S</b> 28 29	يس 29 28
ŞÂD	38	<b>Ş</b> <b>30</b>	ص <b>30</b>

The **19<sup>th</sup>** of these **30** letters is located in the code of chapter **30**. And starting from the end of the Qurân, the **19<sup>th</sup>** of the same **30** letters is located in the code of chapter **27**:

LETTER-CODED CHAPTERS	VULG. NO.	LETTER CODES	
MARY	19	K H Y Σ Ş	كهيعص
TA-HA	20	Ṭ H	طه
THE POETS	26	Ṭ S M	طسم
THE ANTS	27	Ṭ S	طس
THE NARRATION	28	Ṭ S M	طسم
THE SPIDER	29	A L M	الم
THE ROMANS	30	A L M	الم
LUQMÂN	31	A L M	الم
THE PROSTRATION	32	A L M	الم
YA-SÎN	36	Y S	يس
ŞÂD	38	Ş	ص

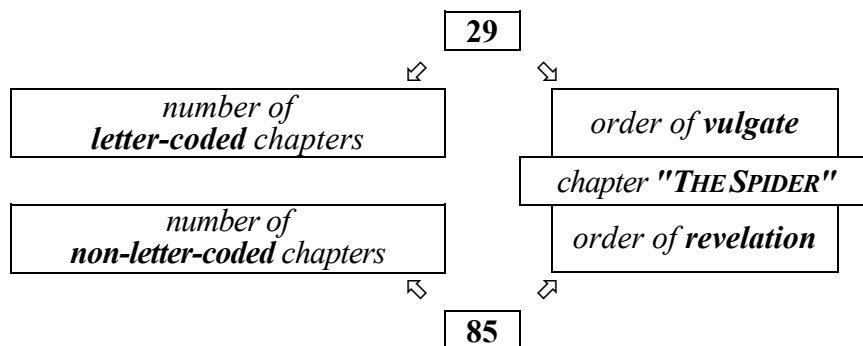
19<sup>th</sup> letter Ṭ S

ALM; 19<sup>th</sup> letter

Let us recall that the *basmalah* consists of 19 letters and that it is in the verse 30 of chapter 27 that we find the singular *basmalah* of the Qurân<sup>1</sup>.

\* \* \*

Out of the 114 chapters of the Qurân, 29 start with a letter code and 85 do not ( $114 - 29 = 85$ )<sup>2</sup>. 29 and 85 are respectively the numbers of vulgate and revelation of chapter "THE SPIDER," one of the 29 letter-coded chapters.



Note also that chapter 29 has 69 verses. And from the 69<sup>th</sup> chapter of the vulgate to the end of the Qurân, there are no more letter-

<sup>1</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

<sup>2</sup> Cf. Appendix 18, *General table of the Qurân No. 3, The chapters of the Qurân and the letter-coding system*.

coded chapters. The last of them is "THE CALAME," 68<sup>th</sup> of the vulgate, whose code is the letter *Nûn* (N, ن).

Chapter 29 has other significant features in relation to the letter-coding system. Thus, as the spider is at the center of its web, chapter "THE SPIDER" is at the center of the letter-coded chapters, since it is the 15<sup>th</sup> out of 29. There are therefore 14 letter-coded chapters before it, and 14 after ( $14 + 1 + 14 = 29$ ).

	LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES	
14 chapters	1 THE COW	2	ALM	الم
	2 THE CONTINUITY OF <sup>2</sup> IMRÂN	3	ALM	الم
	3 THE CHAIRS	7	ALMŞ	المص
	4 JONAH	10	ALR	الر
	5 HÛD	11	ALR	الر
	6 JOSEPH	12	ALR	الر
	7 THE THUNDER	13	ALMR	المر
	8 ABRAHAM	14	ALR	الر
	9 AL-HIJR	15	ALR	الر
	10 MARY	19	KHYŞŞ	كهيعص
	11 TA-HA	20	ṬH	طه
	12 THE POETS	26	ṬSM	طسم
	13 THE ANTS	27	ṬS	طس
	14 THE NARRATION	28	ṬSM	طسم
14 chapters	<b>15 THE SPIDER</b>	<b>29</b>	<b>ALM</b>	<b>الم</b>
	16 THE ROMANS	30	ALM	الم
	17 LUQMÂN	31	ALM	الم
	18 THE PROSTRATION	32	ALM	الم
	19 YA-SÎN	36	YS	يس
	20 SÂD	38	Ş	ص
	21 FORGIVER	40	ḤM	حم
	22 DETAILED	41	ḤM	حم
	23 THE CONSULTATION	42	ḤM ŞSQ	حم عسق
	24 THE ORNAMENT	43	ḤM	حم
	25 THE SMOKE	44	ḤM	حم
	26 THE LYING	45	ḤM	حم
	27 THE ERGS	46	ḤM	حم
	28 QÂF	50	Q	ق
	29 THE CALAME	68	N	ن

The term **"the spider"**<sup>1</sup> (*al-ʿankabût/العنكبوت*) is mentioned twice in the Qurân. And these two times are in the verse **41** of chapter **"THE SPIDER"**:

*"The example of those who took themselves, aside from God, allies is like the example of the spider: it took to itself a building, and certainly the simplest building is assuredly the building of the spider; if they only knew! **41**"*

Given that chapter **29** has **69** verses, there are **29** verses from verse **41** to the end of the chapter.

In addition, the **41<sup>st</sup>** letter of this verse, in Arabic, is the last letter of the word **"spider,"** when it is mentioned for the first time. **41** like the number of the only verse where **"the spider"** is quoted in the Qurân.

م	ا	و	ذ	خ	ت	ا	ن	ي	ذ	ل	ا	ل	ث	م
15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
ك	ء	ا	ي	ل	و	أ	ه	ل	ل	ا	ن	و	د	ن
30	29	28	27	26	25	24	23	22	21	20	19	18	17	16
			(...)	ت	و	ب	ك	ن	ع	ل	ا	ل	ث	م
				<b>41</b>	40	39	38	37	36	35	34	33	32	31

Let us precise that there are **19** words in this verse **41**:

اتخذت	العنكبوت	كمثل	أولياء	الله	دون	من	اتخذوا	الذين	مثل
10	9	8	7	6	5	4	3	2	1
	يعلمون	كانوا	لو	العنكبوت	لبيت	البيوت	أوهن	وإن	بيتا
	<b>19</b>	18	17	16	15	14	13	12	11

\* \* \*

<sup>1</sup> The Internet was designed using the spider web as an example, characterized by its hyperlinks.

We have seen that each chapter is identified in all of the chapters of the Qurân by two types of ranking:

- the first being the order of the vulgate;
- and the second the order of revelation.

By convention, I mean by "coordinates" the couple of numbers formed by these two rankings.

\* \* \*

The Qurân consists of 114 chapters in total. Now, let us look at two new sets of chapters:

- the set of the letter-coded chapters (made up of 29 items);
- and the set of the non-letter-coded chapters (made up of 85 items).

Similarly, you can assign coordinates to each chapter, in a distinctive way for each of these new sets<sup>1</sup>:

- a ranking in the vulgate order;
- a ranking in the revelation order.

Thus each chapter belonging to one of these two sets may be designated by its coordinates in this set.

\* \* \*

In all of the chapters of the Qurân, "MARY" is the **19<sup>th</sup>** of the vulgate and the **44<sup>th</sup>** revealed. There is a chapter which presents the same coordinates, but in the subset of the chapters that do not begin with a letter code. Indeed, chapter 39, "THE GROUPS," is the **19<sup>th</sup>** non-letter-coded chapter in the vulgate order and the **44<sup>th</sup>** in the revelation order:

---

<sup>1</sup> Or from 1 to 29, for the set of the letter-coded chapters and from 1 to 85, for the set of the non-letter-coded chapters.



# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

	114 CHAPTERS		LETTER-CODING SYSTEM				
TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODES	VULGATE ORDER		REVELATION ORDER	
				1⇨29	1⇨85	1⇨29	1⇨85
MARY (مريم)	19	44	KHYŞ	10		6	
THE GROUPS (الزمر)	39	59	-		19		44

Between them, there are **19** chapters in the whole chapters of the Qurân:

		114 CHAPTERS		LETTER-CODING SYSTEM			
TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODES	VULGATE ORDER		REVELATION ORDER	
				1⇨29	1⇨85	1⇨29	1⇨85
MARY	19	44	KHYŞŞ	10		6	
ṬA-HA	20	45	ṬH	11		7	
(...)							
(...)							
ŞÂD	38	38	Ş	20		3	
THE GROUPS	39	59	-		19		44

19 chapters

19 chapters

\*\*\*

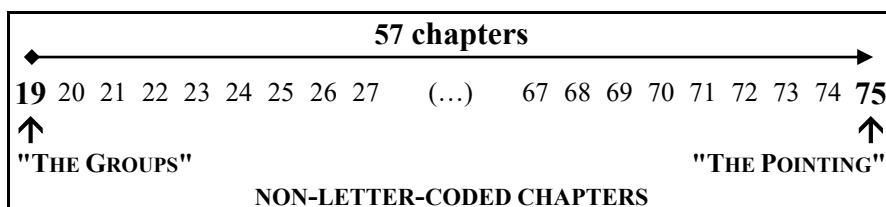
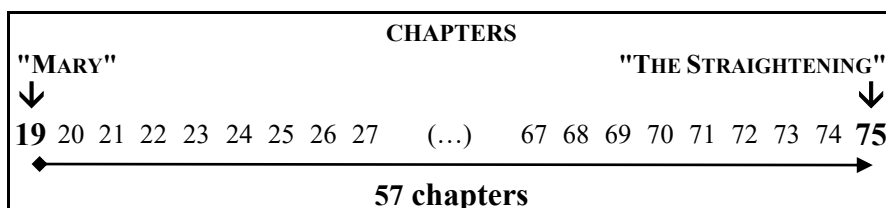
The case of chapter **39**, "THE GROUPS," is repeated only once in the Qurân: another chapter has, in the subset of the non-letter-coded chapters, the same vulgate/revelation coordinates as another one in the whole of the Qurân.

This is chapter **104**, "THE POINTING." In the subset of the non-letter-coded chapters, it is the **75<sup>th</sup>** of the vulgate and the **31<sup>st</sup>** of the revelation, like chapter "THE STRAIGHTENING" is the **75<sup>th</sup>** chapter of

the vulgate and the 31<sup>st</sup> of the revelation, when all the chapters of the Qurân are taken into account:

TITLE OF THE CHAPTERS	114 CHAPTERS		LETTER-CODING SYSTEM				
	VULGATE ORDER	REVELATION ORDER	LETTER CODES	VULGATE ORDER		REVELATION ORDER	
				1 ⇨ 29	1 ⇨ 85	1 ⇨ 29	1 ⇨ 85
THE STRAIGHTENING	75	31	-		46		30
THE POINTING	104	32	-		75		31

Remember the link, already highlighted, between chapters 19 and 75 and the Straightening<sup>1</sup>: there are 57 chapters from one to the other, including 19 chapters that contain the expression "*the Day of the Straightening (Resurrection)*." This link is here mathematically strengthened and confirmed.



\* \* \*

<sup>1</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

There is a total of **30** letter codes in the Qurân. But some of these codes are identical, so that, out of the **30** codes, only **14** letter codes are different.

	DIFFERENT LETTER CODES		DIFFERENT LETTERS	LETTER-CODED CHAPTERS	VULGATE ORDER
<b>1</b>	<b>ALM</b>	الم	<b>A♦L♦M</b>	THE COW	2
				THE CONTINUITY OF ʾIMRÂN	3
				THE SPIDER	29
				THE ROMANS	30
				LUQMÂN	31
				THE PROSTRATION	32
<b>2</b>	<b>ALMŞ</b>	المص	<b>Ş</b>	THE CHAIRS	7
<b>3</b>	<b>ALR</b>	الر	<b>R</b>	JONAH	10
				HÛD	11
				JOSEPH	12
				ABRAHAM	14
				AL-ĤIJR	15
<b>4</b>	<b>ALMR</b>	المر		THE THUNDER	13
<b>5</b>	<b>KHYΣŞ</b>	كهيعص	<b>K♦H♦Y♦Σ</b>	MARY	19
<b>6</b>	<b>ṬH</b>	طه	<b>Ṭ</b>	ṬA-HA	20
<b>7</b>	<b>ṬSM</b>	طسم	<b>S</b>	THE POETS	26
				THE NARRATION	28
<b>8</b>	<b>ṬS</b>	طس		THE ANTS	27
<b>9</b>	<b>YS</b>	يس		YA-SÎN	36
<b>10</b>	<b>Ş</b>	ص		ŞÂD	38
<b>11</b>	<b>ĤM</b>	حم	<b>Ĥ</b>	FORGIVER	40
				DETAILED	41
				THE CONSULTATION	42
				THE ORNAMENT	43
				THE SMOKE	44
				THE LYING	45
				THE ERGS	46
<b>12</b>	<b>ΣSQ</b>	عسق	<b>Q</b>	THE CONSULTATION	42
<b>13</b>	<b>Q</b>	ق		QÂF	50
<b>14</b>	<b>N</b>	ن	<b>N</b>	THE CALAME	68

## THE LETTER CODES OF THE QURÂN

These **14** different codes are composed of **14** different letters, which is exactly half of the **28** letters of the Arabic alphabet.

5	4	3	2					1					
↓	↓	↓	↓					↓					
ص	ش	س	ز	ر	ذ	د	خ	ح	ج	ث	ت	ب	ا
14	13	12	11	10	9	8	7	6	5	4	3	2	1
ي	و	ه	ن	م	ل	ك	ق	ف	غ	ع	ظ	ط	ض
28	27	26	25	24	23	22	21	20	19	18	17	16	15
↑	↑	↑	↑	↑	↑	↑	↑	↑			↑		
14	13	12	11	10	9	8	7			6			

\* \* \*

Let us look at the letter code of chapter **19**, the longest letter code and the only one that consists of **5** letters. It happens that it is the **5<sup>th</sup>** different letter code. It is followed by **9** different letter codes (**14 - 5 = 9**).

In the order of the vulgate, we must remember that:

- chapter 19 is followed by **19** letter-coded chapters;
- and the code of chapter 19 is followed by **9** different letter codes.

The **14** different letter codes are therefore composed of **14** different letters and, on the other hand, they total **36** letters in all:

# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

	DIFFERENT LETTER CODES	DIFFERENT LETTERS
1	<b>A L M</b> 1 2 3	<b>A•L•M</b> 1 2 3
2	<b>A L M Ş</b> 4 5 6 7	<b>Ş</b> 4
3	<b>A L R</b> 8 9 10	<b>R</b> 5
4	<b>A L M R</b> 11 12 13 14	
5	<b>K H Y Σ Ş</b> 15 16 17 18 19	<b>K•H•Y•Σ</b> 6 7 8 9
6	<b>Ṭ H</b> 20 21	<b>Ṭ</b> 10
7	<b>Ṭ S M</b> 22 23 24	<b>S</b> 11
8	<b>Ṭ S</b> 25 26	
9	<b>Y S</b> 27 28	
10	<b>Ş</b> 29	
11	<b>Ḥ M</b> 30 31	<b>Ḥ</b> 12
12	<b>Σ S Q</b> 32 33 34	<b>Q</b> 13
13	<b>Q</b> 35	
14	<b>N</b> 36	<b>N</b> 14

Now, once again, chapter **19** plays a key role in connecting the numbers **19** and **9**:

- out of these **36** letters, the **19<sup>th</sup>** is located in the code of chapter **19**, starting from the beginning as from the end of the vulgate;
- and, out of the **14** different code letters, the **9<sup>th</sup>** is located in the code of chapter **19**, starting from the beginning as from the end of the vulgate:

# THE LETTER CODES OF THE QURÂN

DIFFERENT LETTER CODES			DIFFERENT LETTERS	LETTER-CODED CHAPTERS	VULG. ORDER
1	<sup>1 2 3</sup> A L M	⇓	<sup>1 2 3</sup> A•L•M	THE COW	2
				THE CONTINUITY OF ʾIMRÂN	3
				THE SPIDER	29
				THE ROMANS	30
				LUQMÂN	31
				THE PROSTRATION	32
2	<sup>4 5 6 7</sup> A L M Ş	⇓	<sup>4</sup> Ş	THE CHAIRS	7
3	<sup>8 9 10</sup> A L R	⇓	<sup>5</sup> R	JONAH	10
				HÛD	11
				JOSEPH	12
				ABRAHAM	14
				AL-ḤIJR	15
4	<sup>11 12 13 14</sup> A L M R	⇓		THE THUNDER	13
5	<sup>15 16 17 18 19</sup> K H Y Σ Ş <sup>19 18</sup>	⇓⇓⇓	<sup>6 7 8 9</sup> K•H•Y•Σ <sup>9 8 7 6</sup>	MARY	19
6	<sup>17 16</sup> Ṭ H	⇓⇓⇓	<sup>Ṭ</sup> 5	ṬA-HA	20
7	<sup>15 14 13</sup> Ṭ S M	⇓	S 4	THE POETS	26
8	<sup>12 11</sup> Ṭ S			THE NARRATION	28
				THE ANTS	27
9	<sup>10 9</sup> Y S	⇓		YA-SÎN	36
10	<sup>8</sup> Ş			ŞÂD	38
11	<sup>7 6</sup> Ḥ M	⇓	<sup>Ḥ</sup> 3	FORGIVER	40
				DETAILED	41
				THE CONSULTATION	42
				THE ORNAMENT	43
				THE SMOKE	44
				THE LYING	45
				THE ERGS	46
12	<sup>5 4 3</sup> Σ S Q	⇓	<sup>Q</sup> 2	THE CONSULTATION	42
13	<sup>2</sup> Q			QÂF	50
14	<sup>1</sup> N	⇓	<sup>N</sup> 1	THE CALAME	68

As the 14 different letter codes are composed of **36** letters, let us look at chapter **36**, "**YA-SÎN**." It is part of the letter-coded chapters, and it is precisely the **19<sup>th</sup>**.

	LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES		DIFFERENT LETTER CODES	
1	THE COW	2	A L M 1 2 3	الم 3 2 1	A L M 1 2 3	1
2	THE CONTINUITY OF <sup>Σ</sup> IMRÂN	3	A L M 4 5 6	الم 6 5 4		
3	THE CHAIRS	7	A L M S 7 8 9 10	المص 10 9 8 7	A L M S 4 5 6 7	2
4	JONAH	10	A L R 11 12 13	الر 13 12 11	A L R 8 9 10	3
5	HÛD	11	A L R 14 15 16	الر 16 15 14		
6	JOSEPH	12	A L R 17 18 19	الر 19 18 17		
7	THE THUNDER	13	A L M R 20 21 22 23	المر 23 22 21 20	A L M R 11 12 13 14	4
8	ABRAHAM	14	A L R 24 25 26	الر 26 25 24		
9	AL-ĤIJR	15	A L R 27 28 29	الر 29 28 27		
10	MARY	19	K H Y Σ S 30 31 32 33 34	كهيعص 34 33 32 31 30	K H Y Σ S 15 16 17 18 19	5
11	ṬA-HA	20	Ṭ H 35 36	طه 36 35	Ṭ H 20 21	6
12	THE POETS	26	Ṭ S M 37 38 39	طسم 39 38 37	Ṭ S M 22 23 24	7
13	THE ANTS	27	Ṭ S 40 41	طس 41 40	Ṭ S 25 26	8
14	THE NARRATION	28	Ṭ S M 42 43 44	طسم 44 43 42		
15	THE SPIDER	29	A L M 45 46 47	الم 47 46 45		
16	THE ROMANS	30	A L M 48 49 50	الم 50 49 48		
17	LUQMÂN	31	A L M 51 52 53	الم 53 52 51		
18	THE PROSTRATION	32	A L M 54 55 56	الم 56 55 54		
19	YA-SÎN	36	Y S 57	يس 57	Y S 27	9

In all of the different letter codes, the code of chapter 36, "*Ya-Sîn*" (يس), is the 9<sup>th</sup> different code; and the first letter of this code, "*yâ*" (y, ي), is the 27<sup>th</sup>.

This while, out of the 30 letter codes, the code "*Ya-Sîn*" is the 19<sup>th</sup>, and the first letter of this code is the 57<sup>th</sup> code letter.

TOTAL OF THE 14 DIFFERENT LETTER CODES	<i>Ya-Sîn</i>	يس	9 <sup>th</sup> letter code	⇒ 3 x 9 = 27
	<i>Yâ'</i>	ي	27 <sup>th</sup> code letter	
TOTAL OF THE 30 LETTER CODES	<i>Ya-Sîn</i>	يس	19 <sup>th</sup> letter code	⇒ 3 x 19 = 57
	<i>Yâ'</i>	ي	57 <sup>th</sup> code letter	

\* \* \*

We have seen that some titles of chapters participate in the deciphering of the message encrypted in the Qurân. This is the case, for example, for the title of the 18<sup>th</sup> and 19<sup>th</sup> chapters of the Qurân, "THE CRYPT" and "MARY," or the 27<sup>th</sup> and 29<sup>th</sup>, "THE ANTS" and "THE SPIDER"...

Now let us focus on the chapters whose title consists of letter codes, four chapters:

- chapter 20, "ṬA-HA";
- chapter 36, "YA-SÎN";
- chapter 38, "ŞÂD";
- and chapter 50, "QÂF".

From the first of these chapters, "ṬA-HA," to the fourth and last, "QÂF," there are 18 letter-coded chapters and 19 codes:



# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

LETTER-CODED CHAPTERS		VULGATE ORDER	LETTER CODES		
<b>1</b>	<b>ṬA-HA</b>	<b>20</b>	<b>ṬH</b>	<b>طه</b>	<b>1</b>
2	THE POETS	26	ṬSM	طسم	2
3	THE ANTS	27	ṬS	طس	3
4	THE NARRATION	28	ṬSM	طسم	4
5	THE SPIDER	29	ALM	الم	5
6	THE ROMANS	30	ALM	الم	6
7	LUQMÂN	31	ALM	الم	7
8	THE PROSTRATION	32	ALM	الم	8
<b>9</b>	<b>YA-SÎN</b>	<b>36</b>	<b>YS</b>	<b>يس</b>	<b>9</b>
<b>10</b>	<b>ŞÂD</b>	<b>38</b>	<b>Ş</b>	<b>ص</b>	<b>10</b>
11	FORGIVER	40	ḤM	حم	11
12	DETAILED	41	ḤM	حم	12
13	THE CONSULTATION	42	ḤM	حم	13
			ΣSQ	عسق	14
14	THE ORNAMENT	43	ḤM	حم	15
15	THE SMOKE	44	HM	حم	16
16	THE LYING	45	ḤM	حم	17
17	THE ERGS	46	ḤM	حم	18
<b>18</b>	<b>QÂF</b>	<b>50</b>	<b>Q</b>	<b>ق</b>	<b>19</b>

🌀 18 chapters

19 codes 🌀

The codes which constitute the title of a chapter are composed of one or two letters. We notice that:

- from the 1<sup>st</sup> title composed of two code letters, "ṬA-HA," to the 2<sup>nd</sup>, "YA-SÎN," there are **9** letter-coded chapters;
- and from the 1<sup>st</sup> title consisting of one code letter, "ŞÂD," to the 2<sup>nd</sup>, "QÂF," there are also **9** letter-coded chapters.

This confirms once more, mathematically and completely, the results already set out. Here again the association of **two 9** in a counting of **18** chapters. Let us recall here:

# THE LETTER CODES OF THE QURÂN

- the 2 times 9 citations of the word *rahîm*, those in chapter 9 and those in chapter 26<sup>1</sup> and this, while there are 18 chapters from one to the other,
- the code letters *ha* and *qâf* that, 2 times successively, give a way of counting from *ha* to *qâf*, from 1 to 9, bringing us back, again and again, to the equivalence between 19 and *haq*: 19 = *haq* (true):

LETTER-CODED CHAPTERS		QURÂN		LETTER CODES	
9 chapters	TA-HA	THE REVISION ⇨	9 <i>Rahîm</i>	H M	ح م
	THE POETS	JONAH		1 2	2 1
	THE ANTS	HÛD		H M	ح م
	THE NARRATION	JOSEPH		3 4	4 3
	THE SPIDER	THE THUNDER		H M	ح م
	THE ROMANS	ABRAHAM		5 6	6 5
	LUQMÂN	AL-ĤIJR		Σ S Q	ع س ق
	THE PROSTRATION	THE BEES		7 8 9	9 8 7
	YA-SÎN	THE ROUTING		H M	ح م
9 chapters	ŞÂD	THE CRYPT		1 2	2 1
	FORGIVER	MARY		H M	ح م
	DETAILED	TA-HA		3 4	4 3
	THE CONSULTATION	THE ANNUNCIATORS		H M	ح م
	THE ORNAMENT	THE PILGRIMAGE		5 6	6 5
	THE SMOKE	THE BELIEVERS		H M	ح م
	THE LYING	THE LIGHT		7 8	8 7
	THE ERGS	THE DISCERNING			
	QÂF	THE POETS ⇨	9 <i>Rahîm</i>	Q	ق
				9	9

\*\*\*

<sup>1</sup> In addition to the opening *basmalah*.

Let us look at the two chapters which have in common a code composed of one single letter and, as title, this same code letter, chapter "**ŞÂD**" and chapter "**QÂF**".

If, as we have just seen, we count **9** letter-coded chapters from one to the other, there are **19** code letters from the code *Şâd* (Ş, ص) (chapter **38**) to the code *Qâf* (Q, ق) (chapter **50**):

	LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES	
<b>1</b>	ŞÂD	38	Ş 1	ص 1
2	FORGIVER	40	Ĥ M 2 3	حم 3 2
3	DETAILED	41	Ĥ M 4 5	حم 5 4
4	THE CONSULTATION	42	Ĥ M Σ S Q 6 7 8 9 10	حم عسق 10 9 8 7 6
5	THE ORNAMENT	43	Ĥ M 11 12	حم 12 11
6	THE SMOKE	44	Ĥ M 13 14	حم 14 13
7	THE LYING	45	Ĥ M 15 16	حم 16 15
8	THE ERGS	46	Ĥ M 17 18	حم 18 17
<b>9</b>	QÂF	50	Q 19	ق 19

Another note, the median code letter of these **19** letters, the **10<sup>th</sup>**, is also a *qâf* (q, ق). It is the last code letter of chapter **42**, "**THE CONSULTATION**." This is all the more interesting in that, as we saw

above, there are only two *qâf* (q, ق) in all of the code letters of the Qurân.

\* \* \*

Let us consider another link, this time between the **code letters** *şâd* (ş, ص) and *qâf* (q, ق).

The letter *şâd* (ş, ص) is used in three codes, those of chapter 7, chapter 19 and chapter 38. It is used **98** times in chapter 7, **26** times in chapter 19 and **29** times in chapter 38.

LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES		NUMBER OF <i>şâd</i> (ş, ص)
THE CHAIRS	7	ALMŞ	المص	98
MARY	19	KHYŞŞ	كهيعص	26
ŞÂD	38	Ş	ص	29

In all, it is therefore found **153** times in the three chapters in which it is part of the letter code. **153** is the multiple of **9** by **17**:

$$98 + 26 + 29 = 153 = 17 \times 9$$

There is actually a *şâd* (ş, ص) quite particular in chapter 7, verse 69: the word *extension*, *baştat<sup>an</sup>* in Arabic, which is written usually with a *sîn* (s: س → *baştat<sup>an</sup>* / بسطة), is exceptionally written with a *şâd* (ş: ص → *baştat<sup>an</sup>* / بَصْطَة). In some editions, this *şâd* is topped by a small *sîn* (s, س), indicating that the pronunciation is that of a *sîn*, and not that of a *şâd*.

بَصْطَة

In the counting of the *ṣâd* within chapters **7**, **19** and **38**, there is therefore one *ṣâd* that is distinguished from the **152** others. **152** is a multiple of **19**, the product of **19** by **8**:

$$152 = 8 \times 19$$

The attention drawn to those two letters evokes chapter 12, "**JOSEPH**," *Yûsuf* (يوسف) in Arabic, the name of the Annunciator (Prophet) Joseph, whose characteristic was to describe and interpret dreams. If you pronounce *yûṣaf* (يوصف), with a *ṣâd* (ص) instead of a *sîn* (س), this gives "it is described". Similarly, the word *sûrah* (سورة, chapter), pronounced *ṣûrah* (صورة), with a *ṣâd* instead of a *sîn*, gives "picture, drawing, description." These two examples of exegetical subtlety illustrate the multidimensional nature of the Qurân.

As for the letter *qâf* (q, ق), which gives its name to chapter 50, it is found in the code of chapter **42** and in that of chapter **50**.

LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES		NUMBER OF <i>qâf</i> (q, ق)
THE CONSULTATION	42	HM	حم	57
		ΣSQ	عسق	
QÂF	50	Q	ق	57

There are **57** *qâf* (q, ق) in chapter **42** and other **57** in chapter **50**, that is a total of **114**. **114** is the multiple of **19** by **6** ( $114 = 6 \times 19$ ) and the number of chapters of the Qurân. And *qâf* is the first letter of the word Qurân.

$$57 + 57 = 114 = 6 \times 19$$

If this counting is a multiple of 19, it is due, here again, to another unusual feature of the Qurân. Indeed, in the verse **13** of chapter **50**, is found, for the only time in the Qurân, the expression "*the brothers of Lot*" ('ikhwânu Lûṭ, إخوان لوط), instead of the expression usually used in the Qurân: "*the community of Lot*" (qawmu Lûṭ, قوم لوط). If that had been the formula used, as elsewhere in the Qurân, there would then have been an extra *qâf* (ق, ق). The number of *qâf* would no longer have been a multiple of 19.

In this observation, it is clear that the code letters *ṣâd* (ص, ص) and *qâf* (ق, ق) indicate the existence, in the chapters they encode, of a singular and remarkable feature of the Quranic text, that of a hapax<sup>1</sup>.

\* \* \*

Let us return to the code letter *ṣâd* (ص, ص), which we saw earlier is used **three** times in the Qurân.

The 30 letter codes of the Qurân are all made up of 78 letters. When we trace their position among this set of 78 letters, the 2<sup>nd</sup> *ṣâd* is the 25<sup>th</sup> code letter from the 1<sup>st</sup> *ṣâd*, and the 3<sup>rd</sup> *ṣâd* is the 50<sup>th</sup> code letter from the 1<sup>st</sup> *ṣâd*.

**50** being double **25**, it appears that the three code letters *ṣâd* (ص, ص) are evenly distributed throughout the code letters of the Qurân.

The second *ṣâd*, 25<sup>th</sup> code letter from the first, is the **fifth** letter of the code of chapter **19**, "MARY."

---

<sup>1</sup> Cf. Appendix 3, table *Quranic hapax cited in The Sun Rises in the West*.

THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES	
<b>THE CHAIRS</b>	<b>7</b>	A L M § ... 1	المص 1 ...
JONAH	10	A L R 2 3 4	الر 4 3 2
HÛD	11	A L R 5 6 7	الر 7 6 5
JOSEPH	12	A L R 8 9 10	الر 10 9 8
THE THUNDER	13	A L M R 11 12 13 14	المر 14 13 12 11
ABRAHAM	14	A L R 15 16 17	الر 17 16 15
AL-ĤIJR	15	A L R 18 19 20	الر 20 19 18
<b>MARY</b>	<b>19</b>	K H Y Σ § 21 22 23 24 25	كهيعص 25 24 23 22 21
ṬA-HA	20	Ṭ H 26 27	طه 27 26
THE POETS	26	Ṭ S M 28 29 30	طسم 30 29 28
THE ANTS	27	Ṭ S 31 32	طس 32 31
THE NARRATION	28	Ṭ S M 33 34 35	طسم 35 34 33
THE SPIDER	29	A L M 36 37 38	الم 38 37 36
THE ROMANS	30	A L M 39 40 41	الم 41 40 39
LUQMÂN	31	A L M 42 43 44	الم 44 43 42
THE PROSTRATION	32	A L M 45 46 47	الم 47 46 45
YA-SÎN	36	Y S 48 49	يس 49 48
<b>ŞÂD</b>	<b>38</b>	Ş 50	ص 50

# THE LETTER CODES OF THE QURÂN

On the other hand, before the first "*şâd*" (ş, ص), in chapter 7, there are in the Qurân 9 code letters; and after the last "*şâd*" (ş, ص), in chapter 38, there remain 19:

LETTER-CODED CHAPTERS	VULG. ORDER	LETTER CODES	
THE COW	2	A L M 1 2 3	الم 3 2 1
THE CONTINUITY OF ʿIMRÂN	3	A L M 4 5 6	الم 6 5 4
THE CHAIRS	7	A L M Ş 7 8 9 ۞	المص ۞ 9 8 7
ŞÂD	38	Ş ۞	ص ۞
FORGIVER	40	H M 1 2	حم 2 1
DETAILED	41	H M 3 4	حم 4 3
THE CONSULTATION	42	H M Σ S Q 5 6 7 8 9	حم عسق 9 8 7 6 5
THE ORNAMENT	43	H M 10 11	حم 11 10
THE SMOKE	44	H M 12 13	حم 13 12
THE LYING	45	H M 14 15	حم 15 14
THE ERGS	46	H M 16 17	حم 17 16
QÂF	50	Q 18	ق 18
THE CALAME	68	N 19	ن 19



**25** is the vulgate order number of chapter "**THE DISCERNING**", "*AL-FURQÂN*" (الفرقان) in Arabic. "*Al-furqân*" is one of the common terms used among others for the **Qurân**.

And **2** times **25** are **50**, the vulgate order number of chapter "**QÂF**", which **begins** with the letter code/code letter *qâf* (q, ق), followed by the citation of the word **Qurân**, whose **first** letter is a *qâf* (q, ق):

*"Q. And the prestigious Qurân! 1"*  
« ق و القرآن المجيد 1 »

\* \* \*

Let us consider now the special relationship between **the only three codes that are composed of a single letter**. These codes are: the code of chapter **38**, "**ŞÂD**," consisting of the letter *şad* (ş, ص), the code of chapter **50**, "**QÂF**," consisting of the letter *qâf* (q, ق), and the code of chapter **68**, "**THE CALAME**," consisting of the letter *nûn* (n, ن). These three codes composed of a single letter have several ties. The first is the order in which they were revealed.

Indeed, the code *Nûn* (N, ن) was the **first** code to be revealed, and this letter is found only **once** in all of the **78** code letters of the Qurân. Similarly, the code *Qâf* (Q, ق) was the **second** code to be revealed, and this letter occurs **twice** among all the code letters. Finally, the code *Şad* (Ş, ص) was the **third** code to be revealed, and this letter is repeated **three** times among all the code letters.

These three codes, composed of a single letter, are linked as if they were in a numerical sequence:

	ORDER OF APPEARANCE OF THE CODE ACCORDING TO THE REVELATION	NUMBER OF OCCURRENCES OF THE LETTER IN THE LETTER CODES
<i>Nûn</i> (N, ن)	1 <sup>st</sup>	1
<i>Qâf</i> (Q, ق)	2 <sup>nd</sup>	2
<i>Şad</i> (Ş, ص)	3 <sup>rd</sup>	3

Other observations reinforce the links between two of these three codes. So if **Nûn** (N, ن) is the **first** code revealed, it becomes the **last** in the vulgate order:

	VULGATE ORDER	REVELATION ORDER
<b>1<sup>st</sup> code</b>		N
↓		
<b>30<sup>th</sup> code</b>	N ←	

Symmetrically, **Qâf** (Q, ق) is the **second** letter code revealed and it becomes the **penultimate** in the vulgate order:

	VULGATE ORDER	REVELATION ORDER
<b>2<sup>nd</sup> code</b>		Q
↓		
<b>29<sup>th</sup> code</b>	Q ←	

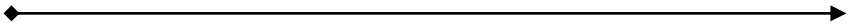
To summarize:

	VULGATE ORDER	REVELATION ORDER
<b>1<sup>st</sup> code</b>		N
<b>2<sup>nd</sup> code</b>		Q
↓		
<b>29<sup>th</sup> code</b>	Q ←	
<b>30<sup>th</sup> code</b>	N ←	

Let us recall that we observe the same rule:

- for the **first name** (*'ism*) to be revealed, which became the **last** in the vulgate order;
- and for the **first number** to be revealed, **19**, which became the **last** in the vulgate order.

There is no letter-coded chapter, and therefore no letter code, between chapters **50** and **68**, either in the order of the vulgate or in that of revelation. And in the Qurân, there are **19** chapters in the order of the vulgate, to go from the code *Qâf* (Q, ق) to the code *Nûn* (N, ن),.

CHAPTERS																		
code <i>Qâf</i> (Q, ق) "QÂF" ↓										code <i>Nûn</i> (N, ن) "THE CALAME" ↓								
50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68
<div style="text-align: center;">    <b>19 chapters</b> </div>																		

The digit sum of the vulgate numbers of chapter **50**, "QÂF," and chapter **68**, "THE CALAME," gives **19**, while the digit sum of their revelation numbers, **34** for the chapter "QÂF" and **2** for the chapter "THE CALAME," gives **9**:

LETTER-CODED CHAPTERS	LETTER CODES	VULGATE ORDER	REVELATION ORDER
QÂF (ق)	<i>Qâf</i> (Q, ق)	<b>50</b>	<b>34</b>
THE CALAME (القلم)	<i>Nûn</i> (N, ن)	<b>68</b>	<b>2</b>

↓

↓

5 + 0 + 6 + 8 = <b>19</b>	3 + 4 + 2 = <b>9</b>
------------------------------	-------------------------

The two letters *qâf* and *nûn* are respectively the **first** and the **last** letter of the word **Qurân**.

Q U R Â N	
↓	↓
<i>qâf</i> (q, ق)	(n, ن) <i>nûn</i>

قرءان	
↓	↓
ن	ق

This observation is reinforced by the reading of the **first** verse of chapter **50**, "QÂF," which quotes **the Qurân**:

***"Q. And the prestigious Qurân! 1"***  
**« ق و القرآن المجيد 1 »**

Add to this that the word **Qurân**, without prefix or suffix, is mentioned **68** times<sup>1</sup> in the entire Qurân. **68**, like the vulgate number of chapter "THE CALAME," which begins with the code **Nûn** (N, ن).

\* \* \*

This enhancement of the word **Qurân** reminds us that it is the Writing (Book) by excellence since its meaning is the "excellent reading."

The terms **Writing** and **Qurân** are associated with the beginning of two letter-coded chapters, the **15<sup>th</sup>** of the vulgate, "AL-ĤIJR," and the **27<sup>th</sup>**, "THE ANTS." These two chapters are distinguished from others by the similarity of their first verse. They begin indeed with a different letter code, but the rest of their first verse is almost identical, differing only by the inversion of the words **Writing** and **Qurân**:

Chapter 15	<b><i>"A-L-R. Such [are] the signs (verses) of the writing (book) and an explicit Qurân 1"</i></b>
Chapter 27	<b><i>"T-S. Such [are] the signs (verses) of the Qurân and an explicit writing (book) 1"</i></b>

Note first that the number of letters in each of these verses equals **25**, and that although chapter **15** begins with a **3-letter** code, and chapter **27** with a **2-letter** code.

<sup>1</sup> *Al-Qur'ân* (القرآن); *Qur'ân<sup>um</sup>* (قرآن); *Qur'ân<sup>in</sup>* (قرآن); *Qur'ân<sup>an</sup>* (قرآنا). In addition to these 68 quotes, we find twice the expression, with a suffix, "its Qurân" (*Qur'ânahu*, قرآنه). That makes a total of 70 citations, like the expression "The Straightening" (*Al-Qiyâmah*, القيامة).

## Chapter 15:

أ	ل	ر	ت	ل	ك	ء	ا	ي	ت	ا	ل	ك	ت	ب
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
و	ق	ر	ء	ا	ن	م	ب	ي	ن					
16	17	18	19	20	21	22	23	24	25					

## Chapter 27:

ط	س	ت	ل	ك	ء	ا	ي	ت	ا	ل	ق	ر	ء	ا
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
ن	و	ك	ت	ا	ب	م	ب	ي	ن					
16	17	18	19	20	21	22	23	24	25					

The continuation of these two verses being strictly identical to the last word, the first verse of chapter 15 however, should logically expect a letter more than the first verse of chapter 27.

But this difference is offset by the script in Arabic of the word *Writing* (Book, *Kitâb*), which is written with 3 letters in verse 1 of chapter 15 (كتب) and with 4 letters in verse 1 of chapter 27 (كتاب):

CHAPTER 15	CHAPTER 27
كتب	كتاب
↓	↓
ك ت ب	ك ت ا ب

Let us localize the code letters of chapters 15 and 27 in all the Qurân code letters. We see then that the **first** code letter of chapter 15 is the 27<sup>th</sup> of the Qurân. And 27 is the vulgate number of chapter "THE ANTS":


# THE LETTER CODES OF THE QURÂN

LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES	
THE COW	2	A L M 1 2 3	الم 3 2 1
THE CONTINUITY OF ʿIMRÂN	3	A L M 4 5 6	الم 6 5 4
THE CHAIRS	7	A L M Ş 7 8 9 10	المص 10 9 8 7
JONAH	10	A L R 11 12 13	الر 13 12 11
HÛD	11	A L R 14 15 16	الر 16 15 14
JOSEPH	12	A L R 17 18 19	الر 19 18 17
THE THUNDER	13	A L M R 20 21 22 23	المر 23 22 21 20
ABRAHAM	14	A L R 24 25 26	الر 26 25 24
<b>AL-ĤIJR</b>	<b>15</b>	<b>A L R</b> <b>27</b>	<b>الر</b> <b>27</b>

Then, from the **first** letter of code of chapter **15** to the **last** letter of code of chapter **27**, there are **15** code letters. **15** like the vulgate number of chapter "AL-ĤIJR":

LETTER-CODED CHAPTERS	VULGATE ORDER	LETTER CODES	
<b>AL-ĤIJR</b>	<b>15</b>	<b>A L R</b> 1 2 3	<b>الر</b> 3 2 1
MARY	19	K H Y Σ S 4 5 6 7 8	كهيعص 8 7 6 5 4
ṬA-HA	20	Ṭ H 9 10	طه 10 9
THE POETS	26	Ṭ S M 11 12 13	طسم 13 12 11
<b>THE ANTS</b>	<b>27</b>	<b>Ṭ S</b> 14 <b>15</b>	<b>طس</b> <b>15 14</b>

Finally, note that chapter **15** is the **9<sup>th</sup>** letter-coded chapter in the vulgate order, and that chapter **27** is the **9<sup>th</sup>** letter-coded chapter in the revelation order, or again, a new association of two **9**:

	114 CHAPTERS		LETTER-CODING SYSTEM				
TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODE	VULGATE ORDER		REVELATION ORDER	
				1 ⇨ 29	1 ⇨ 85	1 ⇨ 29	1 ⇨ 85
AL-ḤIJR	15	54	ALR	9		14	
							
THE ANTS	27	48	ṬS	13		9	

Through the links between chapters **15** and **27**, those are the **Qurân** and the **Writing** that are highlighted.

\* \* \*

At the beginning of this chapter, I have mentioned a test. The issue was to know whether the code letters were part of the message relating to the science of the Hour contained in the Qurân. Even at this stage of the study, the researcher will note the eloquence of the analysis (descriptive, explanatory and understanding) and the interpretation of results.

It turns out that some verses in the Qurân are also a test, presented to anyone who claims to confront it. Men are challenged to bring something similar to the Qurân: ***"Or they say: 'he dedicated it'; rather, they do not assure (not believe) 33 So let them bring a similar statement; if they were credible! 34"<sup>1</sup>***; or bring ten or even one chapter that is comparable to it.

---

<sup>1</sup> Chapter 52, verses 33-34.

Six verses dealing with this challenge in the Qurân draw our attention:

**❶ Chapter 2, "THE COW", verse 23:**

*"And if you were in hesitation of what We Sent down upon Our Servant, then bring a chapter of the like thereof and call your witnesses, aside from God; if you were credible! 23"*

**❷ Chapter 10, "JONAH", verse 38:**

*"Or do they say: 'He fabled it', say: 'So bring a chapter the like thereof and call whoever you can, aside from God; if you were credible!' 38"*

**❸ Chapter 11, "HÛD", verse 13:**

*"Or they say: 'He fabled it', say: 'So bring ten fabled chapters, the like thereof, and call whoever you can, aside from God; if you were credible!' 13"*

**❹ Chapter 17, "THE ROUTING", verse 88:**

*"Say: 'Assuredly if humans and genes (al-jinn, الجنّ) were to gather together to bring the like of this Qurân, they would not bring the like thereof, and [even] if a part of them was, for a part, manifest' 88"*

**❺ Chapter 28, "THE NARRATION", verse 49:**

*"Say: 'Then bring a writing (book) From God, which is more guiding than both of them [Torah, Qurân], may I follow it; if you were credible!' 49"*



⑥ Chapter 46, "THE ERGS", verse 4:

*"Say: 'Have you seen that which you invoke aside from God? Show me: what they have created of the earth! Or for them an associativity in the skies? Bring me a writing (book), before this one, or a remnant of knowledge; if you were credible!' 4"*

I grouped in a table a certain amount of data on the chapters containing these six verses:

	114 CHAPTERS		LETTER-CODING SYSTEM				
TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODE	VULGATE ORDER		REVELATION ORDER	
				1 ⇨ 29	1 ⇨ 85	1 ⇨ 29	1 ⇨ 85
THE COW	2	87	ALM	1		27	
JONAH	10	51	ALR	4		11	
HÛD	11	52	ALR	5		12	
THE ROUTING	17	50	-		8		40
THE NARRATION	28	49	ṬSM	14		10	
THE ERGS	46	66	ḤM	27		22	

From there, we can make several observations on these chapters. For example, the sum of their vulgate order throughout the Qurân, is **114**:

$$2 + 10 + 11 + 17 + 28 + 46 = 114$$

We have already noted that **114** is the number of chapters of the Qurân, but it is also, as we know, the multiple of **19** by **6**. **6** like the six chapters where this test is mentioned.

We can also point out that from the **first** of these six chapters, chapter **2**, to the **last one**, chapter **46**, there are **27** letter-coded chapters:

# THE LETTER CODES OF THE QURÂN

	114 CHAPTERS		LETTER-CODING SYSTEM				
TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODE	VULGATE ORDER		REVELATION ORDER	
				1 ⇨ 29	1 ⇨ 85	1 ⇨ 29	1 ⇨ 85
THE COW	2	87	ALM	1		27	
THE CONTINUITY OF <sup>2</sup> İMRÂN	3	89	ALM	2		28	
THE CHAIRS	7	39	ALMŞ	3		4	
JONAH	10	51	ALR	4		11	
HÛD	11	52	ALR	5		12	
JOSEPH	12	53	ALR	6		13	
THE THUNDER	13	96	ALMR	7		29	
ABRAHAM	14	72	ALR	8		23	
AL-ĤIJR	15	54	ALR	9		14	
MARY	19	44	KHYŞŞ	10		6	
ṬA-HA	20	45	ṬH	11		7	
THE POETS	26	47	ṬSM	12		8	
THE ANTS	27	48	ṬS	13		9	
THE NARRATION	28	49	ṬSM	14		10	
THE SPIDER	29	85	ALM	15		26	
THE ROMANS	30	84	ALM	16		25	
LUQMÂN	31	57	ALM	17		15	
THE PROSTRATION	32	75	ALM	18		24	
YA-SÎN	36	41	YS	19		5	
ŞÂD	38	38	Ş	20		3	
FORGIVER	40	60	ĤM	21		16	
DETAILED	41	61	ĤM	22		17	
THE CONSULTATION	42	62	ĤM ŞSQ	23		18	
THE ORNAMENT	43	63	ĤM	24		19	
THE SMOKE	44	64	ĤM	25		20	
THE LYING	45	65	ĤM	26		21	
THE ERGS	46	66	ĤM	27		22	

Let us note that in all the letter-coded chapters, chapter **2** is the **27<sup>th</sup>** in the order of revelation, and chapter **46** the **27<sup>th</sup>** in the order of the vulgate:

	114 CHAPTERS		LETTER-CODING SYSTEM				
TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODES	VULGATE ORDER		REVELATION ORDER	
				1 ⇨ 29	1 ⇨ 85	1 ⇨ 29	1 ⇨ 85
THE COW	2	87	ALM	1		27	
THE ERGS	46	66	ḤM	27		22	

We observe that the addition of the verse numbers involved in the Quranic test in chapters **2** and **46**, i.e. **23** and **4**, gives **27** ( $23 + 4 = 27$ ). **27** like the vulgate number of chapter **27**, "THE ANTS".

\* \* \*

It is with this challenge that I conclude this chapter. The Qurân is full of signs and clues. The letters it contains are all like ants carrying a new science, although it is emerging from a book dating back more than fourteen centuries, and they are an inexhaustible mine of exploration. The specific letters placed at the beginning of some chapters indeed confirm the encryption of a message in the Qurân. They reveal another aspect of the organized structure of this Book, while strengthening and confirming the observations heralding the messianic era.

*"Say: 'Have you seen that which you invoke aside from God? Show me: what they have created of the earth! Or for them an associativity in the skies? Bring me a writing (book), before this one, or a remnant of knowledge; if you were credible' 4"<sup>1</sup>; "Or do they have associates? So let them bring their associates; if they*

---

<sup>1</sup> Chapter 46, verse 4.

*were credible! 41 The day it is Uncovered a stride forward, and they are invoked to prostration, then they cannot 42"<sup>1</sup>*

*"Say: 'Certainly I do not seize if what you are Promised is near, or if My Master Forms for it an extension 25 The All-Knowing of the occult, then He does not manifest on His Occult to anyone' 26 Except whom He has Approved of envoy, for Himself, then certainly He Introduces to his hands and his succession a lookout 27 So that he knows that they [the envoys] have already forwarded the Sendings of Their Master; and He Surrounded by what is with them, and He Enumerated all things, numbered 28"<sup>2</sup>*

---

<sup>1</sup> Chapter 68, verses 41-42.

<sup>2</sup> Chapter 72, verses 25-28.

## THE VERSE-COUNT CODES OF THE READINGS

In the first volume, *Science for the Hour*, I had already pointed out that, for this in-depth study of the Quranic structure, I preferred and took as a starting point the edition of the Qurân printed in Cairo in 1923, that of king Fuad 1<sup>st</sup> of Egypt. Approved by the Muslim doctors of Al-Azhar University in 1918, it is the Reading of <sup>2</sup>Âşim reported by Ḥafs for the linguistic variations, coupled with the verse-count<sup>1</sup> of Kûfa. I made this choice because it is nowadays the most widespread Reading; this is how God wanted it and it is certainly not a coincidence, as we have seen since the beginning of this work.

Regarding the division of the chapters into verses, we have seen in the introduction that there are variants that have resulted in eleven different verse-counts<sup>2</sup>. Hence, they differ from one another in the number of verses of certain chapters, and also in the total number of verses of the Qurân<sup>3</sup>. Therefore, we shall now study the numerical consequences of the differences in the division of chapters into verses between these v.-counts.

I keep continuously as a starting reference the most usual Reading in the world today, that of Ḥafs, coupled with the v-count of Kûfa. We shall compare it first of all and mainly with the Reading of Warsh, because the latter is the most published and spread after that of Ḥafs. We shall retain the Reading of Warsh authenticated by Al-Azhar on May 18<sup>th</sup>, 1975. The verse-count of this Reading corresponds to that

---

<sup>1</sup> As a reminder, I also designate "verse-count" by "v.-count."

<sup>2</sup> Cf. volume 1, chapter *Introduction to the Qurân*.

<sup>3</sup> Let us recall that this does not change the content of the Qurân, it is only about cuttings **of the same corpus** into verses. Cf. Appendix 1, General table of the Qurân No. 2, *Number of verses of the chapters in the eleven verse-counts*.

of Medina 2 according to Shayba<sup>1</sup>, whom I shall indicate in a simplified way in this study as the "v.-count of Medina 2-S".

I shall specify each time, as necessary and/or appropriate, what is involved in the other nine v.-counts: the two v.-counts of Medina 1 (the one according to Abû Jaʿfar and the other according to Shayba), the v.-count of Medina 2 according to Abû Jaʿfar, both v.-counts of Mecca, the two v.-counts of Basra, and finally that of Damascus and that of Homs<sup>2</sup>. This presentation, based on a scientific methodology, will provide researchers with the data that will allow them to compare each of the eleven verse-counts.

As a logical consequence of the variations in the division of the chapters into verses, some of them are shorter or longer, while the total number of words in the chapter remains the same.

As for the letter codes, the test here is whether the differences in the division of the verses and thus of the numbering of the verses also constitute a coding confirming the message unveiled in the Qurân concerning the Science of the Hour.

Some of the mathematical observations I have presented so far take into account the numbering of the verses. We will see that their transposition from one verse-count to another often reinforces the initial observation, or gives rise to new observations as rigorous or even complementary.

Let us take the term *"the Hour,"* quoted only once in chapter 19<sup>3</sup>:

***"Say: 'Whoever was astray, then, that The Origin Extends for him an extension'; until, when they have seen what is Promised to them, either the torment and or the Hour (Deploying), then they will know who is worse, situation, and weaker militant"***

<sup>1</sup> With one exception in chapter 67, which contains 30 verses. Indeed, according to compilers, this chapter has 31 verses in the v.-count of Medina 2 according to Shayba. Cf. volume 1, chapter *Introduction to the Qurân*.

<sup>2</sup> Cf. volume 1, chapter *Introduction to the Qurân*.

<sup>3</sup> Cf. Appendix 10, table *Citations of the word "Hour" in the Qurân*.

This quotation can be found in verse 75 of the v.-count of Kûfa, which corresponds to two verses in the other ten verse-counts, but numbered differently.

In the ten v.-counts, the caesura into two verses of verse 75 of the v.-count of Kûfa intervenes in the same location. But in six v.-counts<sup>1</sup>, these verses are numbered **74** and **75**, and in the other four<sup>2</sup>, they are numbered **75** and **76**. However, the expression "*the Hour*" is always quoted in the second verse or, according to the v.-count, in a verse **75** or **76**.

VERSE-COUNT	VERSE NUMBER	CHAPTER 19	VERSE NUMBER	VERSE-COUNT
Kûfa	75	<i>"Say: 'Whoever was astray, then, that The Origin Extends for him an extension';</i>	74	Six v.-counts <sup>3</sup>
		<i>until, when they have seen what is Promised to them, either the torment and or <u>the Hour</u> (Deploying), then they will know who is worse, situation, and weaker militant"</i>	75	

VERSE-COUNT	VERSE NUMBER	CHAPTER 19	VERSE NUMBER	VERSE-COUNT
Kûfa	75	<i>"Say: 'Whoever was astray, then, that The Origin Extends for him an extension';</i>	75	Four v.-counts <sup>4</sup>
		<i>until, when they have seen what is Promised to them, either the torment and or <u>the Hour</u> (Deploying), then they will know who is worse, situation, and weaker militant"</i>	76	

<sup>1</sup> The two v.-counts of Medina 1, the two of Basra, that of Damascus and that of Homs.

<sup>2</sup> The two v.-counts of Medina 2 and the two of Mecca.

<sup>3</sup> The two v.-counts of Medina 1, the two of Basra, that of Damascus and that of Homs.

<sup>4</sup> The two v.-counts of Medina 2 and the two of Mecca.

74 is the vulgate order number of chapter "THE COVERED", 75 that of "THE STRAIGHTENING", and 76 that of "THE HUMAN". The covered will be uncovered and the straightening will occur for the human on the Hour (D-day).

*"They question you about the Hour (Deploying): 'When is its anchor?' Say: 'It is true that its knowledge is With My Master, only He can Exteriorise it for its chronography; it dwelt in the skies and on earth, and will come unto you only suddenly.' They question you as if you were refining it; say: 'It is true that its knowledge is With God; but most people do not know' 187"*<sup>1</sup>

\* \* \*

Let us begin this confrontation between the two verse-counts with *The Origin* (*Al-Raḥmân*, الرحمن). The comparison of the verses in which the Name of God *The Origin* is quoted in the two v.-counts reveals other remarkable numerical observations.

Let us recall beforehand that this Name of God is the title of the 55<sup>th</sup> chapter of the vulgate. It is cited 169 times throughout the Qurân: 114 times in the *basmalât* and 55 times in the rest of the Book<sup>2</sup>, specifically in 17 different chapters.

We have also seen<sup>3</sup> that the Name of God *The Origin* (except the *basmalât*) is most often cited in the following three chapters:

- the 19<sup>th</sup> of the vulgate, "MARY", where it appears 16 times;
- the 43<sup>rd</sup> of the vulgate, "THE ORNAMENT", where it appears 7 times;
- and the 25<sup>th</sup> of the vulgate, "THE DISCERNING", where it appears 5 times.

These three chapters evoke Jesus:

- chapter 19 has for title the name of his mother;
- chapter 43 announces that he is *"assuredly a Knowledge for the Hour"*<sup>1</sup>;

---

<sup>1</sup> Chapter 7, verse 187.

<sup>2</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

<sup>3</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.



- and chapter **25**, which can remind us of the **25** quotations of the name *Jesus* in the Qurân<sup>2</sup>, especially as the verse 2 of this chapter directly refers to Jesus, and that 9 verses further, in the 11<sup>th</sup>, "the Hour" is cited 2 times. This is the Hour of the Discerning.

In the chapters **19** and **43**, some of the verse numbers where the Name *The Origin* is cited differ according to the v.-counts of Kûfa and Medina 2-S (these numbers are in bold in the table below). This is not the case for chapter **25**<sup>3</sup>.

TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF CITATIONS OF "THE ORIGIN"	NUMBER OF THE VERSES CITING THE NAME "THE ORIGIN"	
			MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
MARY	19	16	17 - 25 - 44 - 45 - 58 - 61 - 69 - 75 - 79 - 86 - 88 - 89 - 92 - 93 - 94 - 97	18 - 26 - 44 - 45 - 58 - 61 - 69 - 75 - 78 - 85 - 87 - 88 - 91 - 92 - 93 - 96
THE ORNAMENT	43	7	16 - 18 - 19 - 32 - 35 - 44 - 81	17 - 19 - 20 - 33 - 36 - 45 - 81
THE DISCERNING	25	5	26 - 59 - 60 - 60 - 63	

Thus, in chapter 19, 7 numbers of the verses in which the Name *The Origin* is cited differ between the two v.-counts. 7 is the number of times the Name of God *The Origin* is quoted in chapter 43.

And in chapter 43, 5 numbers of verses differ. 5 like the number of times the Name of God *The Origin* is cited in chapter 25.

For these three chapters, therefore, there remain 16 identical verse numbers in the two v.-counts. 16 like the number of times the Name *The Origin* is quoted in chapter 19.

\* \* \*

<sup>1</sup> In verse 61.

<sup>2</sup> Cf. Appendix 8, table *Citations of the name "Jesus" in the Qurân*.

<sup>3</sup> In the eleven verse-counts.

It is in chapter **19** that the Name of God ***The Origin*** is cited most often, **16** times in all, not counting that of the opening *basmalah*.

And it is in verse **16** of the v.-count of Kûfa that Mary, who gives her name to chapter **19**, is cited for the first time in this chapter:

*"And remember in the writing (book) Mary; when she withdrew from her family to an eastern (splendid) place"*

This singularizes the v.-count of Kûfa for, in the other ten v.-counts, the first quotation of the name **Mary** is in verse 15.

In chapter **19**, the Name ***The Origin*** is quoted for the first time in verse **18** in the v.-count of Kûfa, which corresponds to verse **17** in the other ten verse-counts:

*"She said: 'Certainly I preserve myself from you, by The Origin, if you were precautions!'"*

**17** is the number of the chapters where the Attribute ***The Origin*** is cited, not counting the times it is cited in the *basmalât*. But if the singular *basmalah*, in the verse 30 of chapter 27, is taken into account, the Name ***The Origin*** is quoted inside **18** chapters<sup>1</sup>.

As for the last citation of the Name ***The Origin*** in chapter **19**, it is located in verse **96** in the v.-count of Kûfa<sup>2</sup>, which is verse **97** in the v.-count of Medina 2-S<sup>3</sup>:

*"Certainly those who have assured (believed) and worked the reforms, The Origin will Form for them an affection"*

<sup>1</sup> Cf. Appendix 5, table *Citations of the Attribute of God "The Origin" (Al-Rahmân, الرحمن) in the Qurân (excluding the opening basmalât)*.

<sup>2</sup> As well as in six other verse-counts: the two of Medina 1, the two of Basra, that of Damascus and that of Homs.

<sup>3</sup> As well as in the v.-count of Medina 2 according to Abû Ja'far and the two v.-counts of Mecca.

Let us note that the division into verses in both v.-counts is such that the sum of the **first** and **last** number of the verse in which the Name *The Origin* is cited in the chapter "MARY" is equal to **114**, in both v.-counts<sup>1</sup>:

CHAPTER "MARY"	VERSE NUMBER	
	V.-COUNT OF MEDINA 2-S	V.-COUNT OF KÛFA
First citation of the Name <i>The Origin</i>	<b>17</b>	<b>18</b>
Last citation of the Name <i>The Origin</i>	<b>97</b>	<b>96</b>
	<b>17 + 97 = 114</b>	<b>18 + 96 = 114</b>

**114**, that is, the total number of chapters in the Qurân, and the number of times that the Name *The Origin* is found in the **114 basmalât** of the Qurân<sup>2</sup>.

Finally, let us note that if in chapter 19, **97** is the number of the last verse in which the Name *The Origin* is cited in the v.-count of Medina 2-S, it is also the revelation number of chapter "THE ORIGIN":

TITLE OF THE CHAPTER	VULGATE ORDER	REVELATION ORDER
<b>THE ORIGIN</b>	<b>55</b>	<b>97</b>

\* \* \*

The name *Mary*, whether used alone or annexed, is cited **34** times in the whole Qurân<sup>3</sup>. Only two verses, in which it is quoted, have the same verse number. In the v.-count of Kûfa, and only in this one, it is verse **27** of chapter **19**, "MARY," and verse **27** of chapter **57**,

<sup>1</sup> As well as in the v.-count of Medina 2 according to Abû Ja'far and the two v.-counts of Mecca.

<sup>2</sup> Cf. volume 1, chapter *The Origin*, the *primexplanation*.

<sup>3</sup> Cf. Appendix 7, table *Citations of the name "Mary" in the Qurân*.

"**THE IRON**"<sup>1</sup>. In the other ten verse-counts too, only two verses in which the name *Mary* is cited have an identical number. These are the same two verses as in the v.-count of Kûfa, but these have become respectively verse **26** of chapter **19** and verse **26** of chapter **57**:

MEDINA 2-S V.-COUNT	VERSES	KÛFA V.-COUNT
verse No.		verse No.
26	<i>"Then she came with him to her community, carrying him; they said: 'O <u>Mary</u>! Assuredly before, you have come to a fabulous thing" (chapter 19)</i>	27
26	<i>"Then We Sequenced on their remnants by Our Envoys; and We Sequenced by Jesus son of <u>Mary</u> and We Gave him the Gospel (...)" (chapter 57)</i>	27

These verses are therefore the **27<sup>th</sup>** in the v.-count of Kûfa and the **26<sup>th</sup>** in the ten others.

Let us remember that the opening *basmalah* of chapter 27 is the **26<sup>th</sup>** since the beginning of the Qurân, due to the shift introduced by the "invisibility" of the *basmalah* in the opening of chapter 9. The singular *basmalah* located in verse 30 of chapter 27 is therefore the **27<sup>th</sup>**.

The quotation of the name **Mary**, in verse **26** of chapter 19 in the ten verse-counts other than that of Kûfa (verse **27** in this v.-count), is the **26<sup>th</sup>** since the beginning of the Qurân. And the quotation of the name **Mary** in verse **26** of chapter 57 in these same v.-counts (verse **27** in the v.-count of Kûfa) is the **31<sup>st</sup>** since the beginning of the Qurân.

---

<sup>1</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

THE VERSE-COUNT CODES OF THE READINGS

TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF THE VERSES CITING THE NAME " <i>MARY</i> "	
		MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
THE COW	2	86 - 251	87 - 253
THE CONTINUITY OF <sup>2</sup> IMRÂN	3	36 - 37 - 42 - 43 - 44 - 45 (2)	36 - 37 - 42 - 43 - 44 - 45 (2)
THE WOMEN	4	155 - 156 - 170 (2)	156 - 157 - 171 (2)
THE TABLE	5	19 (2) - 48 - 74 - 77 - 80 - 112 - 114 - 116 - 118	17 (2) - 46 - 72 - 75 - 78 - 110 - 112 - 114 - 116
THE REVISION	9	31	31
MARY	19	15 - <b>26</b> - 33	16 - <b>27</b> - 34
THE BELIEVERS	23	51	50
THE COALIZED	33	7	7
THE ORNAMENT	43	57	57
THE IRON	57	<b>26</b>	<b>27</b>
THE RANK	61	6 - 14	6 - 14
THE TABOOIZATION	66	12	12

The sum of **26** and **31** gives **57** ( $26 + 31 = 57$ ), the multiple of **19** by **3**:

$3 \text{ (THE CONTINUITY OF } ^2\text{IMRÂN)} \times 19 \text{ (MARY)} = 57 \text{ (THE IRON)}$
--

And **57** is the vulgate number of chapter "**THE IRON**" and the revelation number of chapter "**LUQMÂN**", **31<sup>st</sup>** of the vulgate.

\* \* \*

The differences in verse division make that some chapters of the Qurân have a different number of verses according to the eleven v.-

counts. When comparing the v-count of Kûfa to each of the other ten verse-counts, the number of chapters concerned varies.

In the next section, we will use this parameter (chapters whose number of verses varies from one v.-count to another) to study the two v.-counts taken as a reference: that of Kûfa and that of Medina 2-S.

**49** chapters, out of the **114** of the Qurân, are characterized by a different number of verses between these two v.-counts. These are the following chapters:

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
				MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
<b>1</b>	<b>THE COW</b>	2	87	285	286
<b>2</b>	<b>THE WOMEN</b>	4	92	175	176
<b>3</b>	<b>THE TABLE</b>	5	112	122	120
<b>4</b>	<b>THE HERDS</b>	6	55	167	165
<b>5</b>	<b>THE SUPPLEMENTS</b>	8	88	76	75
<b>6</b>	<b>THE REVISION</b>	9	113	130	129
<b>7</b>	<b>HÛD</b>	11	52	121	123
<b>8</b>	<b>THE THUNDER</b>	13	96	44	43
<b>9</b>	<b>ABRAHAM</b>	14	72	54	52
<b>10</b>	<b>THE ROUTING</b>	17	50	110	111
<b>11</b>	<b>THE CRYPT</b>	18	69	105	110
<b>12</b>	<b>MARY</b>	19	44	99	98
<b>13</b>	<b>ṬA-HA</b>	20	45	134	135
<b>14</b>	<b>THE ANNUNCIATORS</b>	21	73	111	112
<b>15</b>	<b>THE PILGRIMAGE</b>	22	103	76	78
<b>16</b>	<b>THE BELIEVERS</b>	23	74	119	118
<b>17</b>	<b>THE LIGHT</b>	24	102	62	64
<b>18</b>	<b>THE POETS</b>	26	47	226	227

THE VERSE-COUNT CODES OF THE READINGS

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
				MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
19	THE ANTS	27	48	95	93
20	THE ROMANS	30	84	59	60
21	LUQMÂN	31	57	33	34
22	SHAPER	35	43	46	45
23	YA-SÎN	36	41	82	83
24	ŞÂD	38	38	86	88
25	THE GROUPS	39	59	72	75
26	FORGIVER	40	60	84	85
27	DETAILED	41	61	53	54
28	THE CONSULTATION	42	62	50	53
29	THE SMOKE	44	64	56	59
30	THE LYING	45	65	36	37
31	THE ERGS	46	66	34	35
32	MUḤAMMAD	47	95	39	38
33	THE EVOLUTIVITY	52	76	47	49
34	THE CELESTIAL BODY	53	23	61	62
35	THE ORIGIN	55	97	77	78
36	THE CONCRETE	56	46	99	96
37	THE IRON	57	94	28	29
38	THE DISPUTE	58	105	21	22
39	NOAH	71	71	30	28
40	THE ENWRAPPED	73	3	18	20
41	THE COVERED	74	4	55	56
42	THE STRAIGHTENING	75	31	39	40
43	THE PULLERS	79	81	45	46
44	THE RADIANCE	89	10	32	30

# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
				MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
45	THE ADHERENCE	96	1	20	19
46	THE SHAKING	99	93	9	8
47	THE RAVAGE	101	30	10	11
48	QURAYSH	106	29	5	4
49	THE HELP	107	17	6	7

Within the **65** chapters not included in this table ( $114 - 49 = 65$ ), some verses are also cut off differently from one v.-count to the other<sup>1</sup>. However, their total number of verses remains the same in both verse-counts.

\* \* \*

The number of chapters showing a difference in the number of their verses between the v.-count of Kûfa and that of Medina 2-S is **49**. **49** is the sum of **19** and **30** ( $19 + 30 = 49$ ), two closely interrelated numbers:

❶ In the eleven v.-counts, it is in a verse **30** (chapter 27) that we find the singular *basmalah* of the Qurân<sup>2</sup>, composed of **19** letters:

***"Certainly it is from Solomon, and certainly it is: 'In The Name of God The Origin The Arranging 30'"***

❷ And in the eleven v.-counts, it is also in a verse **30** (chapter 74) that the only quotation of the number **19** in the Qurân<sup>3</sup> appears:

***"On it nineteen 30"***

<sup>1</sup> Cf. Appendix 19, *General table of the Qurân No.4, Chapters of the Qurân, the letter coding system and the Kûfa/Medina-2-S coding system.*

<sup>2</sup> Cf. volume 1, chapter *The Origin, the primexplanation.*

<sup>3</sup> Cf. volume 1, chapter *The Origin, the primexplanation.*



Chapter 27 and chapter 74 present however a different number of verses according to the v.-count. But in chapter 27 as in chapter 74, verse **30** is exactly the same in the eleven verse-counts, both in content and numbering.

\* \* \*

The **19<sup>th</sup>** chapter, whose number of verses differs according to the v.-count of Kûfa and that of Medina 2-S, is chapter **27**. And it is in verse **30** of this chapter that the singular *basmalah* of the Qurân (**19** letters) appears. On the other hand, until chapter 27, the addition of the absolute values of the differences in the number of verses in the two verse-counts is equal to **30**:

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		DIFFERENCE NUMBER OF VERSES
			MEDINA 2-S V.-COUNT	KÛFA V.-COUNT	
1	THE COW	2	285	286	<b>1</b>
2	THE WOMEN	4	175	176	+ <b>1</b>
3	THE TABLE	5	122	120	+ <b>2</b>
4	THE HERDS	6	167	165	+ <b>2</b>
5	THE SUPPLEMENTS	8	76	75	+ <b>1</b>
6	THE REVISION	9	130	129	+ <b>1</b>
7	HÛD	11	121	123	+ <b>2</b>
8	THE THUNDER	13	44	43	+ <b>1</b>
9	ABRAHAM	14	54	52	+ <b>2</b>
10	THE ROUTING	17	110	111	+ <b>1</b>
11	THE CRYPT	18	105	110	+ <b>5</b>
12	MARY	19	99	98	+ <b>1</b>
13	TA-HA	20	134	135	+ <b>1</b>
14	THE ANNUNCIATORS	21	111	112	+ <b>1</b>
15	THE PILGRIMAGE	22	76	78	+ <b>2</b>
16	THE BELIEVERS	23	119	118	+ <b>1</b>
17	THE LIGHT	24	62	64	+ <b>2</b>
18	THE POETS	26	226	227	+ <b>1</b>
<b>19</b>	<b>THE ANTS</b>	<b>27</b>	95	93	+ <b>2</b>

↑

↑

↓

**= 30**

Similarly, let us note that, starting from chapter **27**, the **19<sup>th</sup>** chapter to present a difference in the number of its verses is chapter **57**, "**THE IRON**." Furthermore, from one to the other, the sum of the absolute values of the differences in the number of verses for the two verse-counts is equal to **30**:

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		DIFFERENCE NUMBER OF VERSES
			MEDINA 2-S V.-COUNT	KÛFA V.-COUNT	
1	THE ANTS	27	95	93	2
2	THE ROMANS	30	59	60	+ 1
3	LUQMÂN	31	33	34	+ 1
4	SHAPER	35	46	45	+ 1
5	YA-SÎN	36	82	83	+ 1
6	ŞÂD	38	86	88	+ 2
7	THE GROUPS	39	72	75	+ 3
8	FORGIVER	40	84	85	+ 1
9	DETAILED	41	53	54	+ 1
10	THE CONSULTATION	42	50	53	+ 3
11	THE SMOKE	44	56	59	+ 3
12	THE LYING	45	36	37	+ 1
13	THE ERGS	46	34	35	+ 1
14	MUHAMMAD	47	39	38	+ 1
15	THE EVOLUTIVITY	52	47	49	+ 2
16	THE CELESTIAL BODY	53	61	62	+ 1
17	THE ORIGIN	55	77	78	+ 1
18	THE CONCRETE	56	99	96	+ 3
19	THE IRON	57	28	29	+ 1
↑		↑			↓
					<b>= 30</b>

**30**, like the verse number of chapter **27** where we find the singular *basmalah* of the Qurân composed of **19** letters. And **30**, like the difference between **27** and **57** ( $57 - 27 = 30$ ).

\* \* \*

Chapter 27 being the 19<sup>th</sup>, out of the 49 chapters, to present a difference in the number of its verses between the v.-counts of Kûfa and Medina 2-S, chapter 30 is thus, when counting back from the end of the vulgate, the 30<sup>th</sup> chapter presenting a different total number of verses between the two v.-counts ( $49 - 19 = 30$ ):

		TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
					MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
↑	↓					
↑	19	THE ANTS	27	48	95	93
30	20↓	THE ROMANS	30	84	59	60
29↑	21↓	LUQMÂN	31	57	33	34
28↑	22↓	SHAPER	35	43	46	45
27↑	23↓	YA-SÎN	36	41	82	83
26↑	24↓	ŞÂD	38	38	86	88
25↑	25↓	THE GROUPS	39	59	72	75
24↑	26↓	FORGIVER	40	60	84	85
23↑	27↓	DETAILED	41	61	53	54
22↑	28↓	THE CONSULTATION	42	62	50	53
21↑	29↓	THE SMOKE	44	64	56	59
20↑	30↓	THE LYING	45	65	36	37
19↑	31↓	THE ERGS	46	66	34	35
18↑	32↓	MUḤAMMAD	47	95	39	38
17↑	33↓	THE EVOLUTIVITY	52	76	47	49
16↑	34↓	THE CELESTIAL BODY	53	23	61	62
15↑	35↓	THE ORIGIN	55	97	77	78
14↑	36↓	THE CONCRETE	56	46	99	96
13↑	37↓	THE IRON	57	94	28	29
12↑	38↓	THE DISPUTE	58	105	21	22

# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

		TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
					MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
11⇑	39⇓	NOAH	71	71	30	28
10⇑	40⇓	THE ENWRAPPED	73	3	18	20
9⇑	41⇓	THE COVERED	74	4	55	56
8⇑	42⇓	THE STRAIGHTENING	75	31	39	40
7⇑	43⇓	THE PULLERS	79	81	45	46
6⇑	44⇓	THE RADIANCE	89	10	32	30
5⇑	45⇓	THE ADHERENCE	96	1	20	19
4⇑	46⇓	THE SHAKING	99	93	9	8
3⇑	47⇓	THE RAVAGE	101	30	10	11
2⇑	48⇓	QURAYSH	106	29	5	4
1⇑	49	THE HELP	107	17	6	7

\* \* \*

Still starting from chapter 27, 19<sup>th</sup> chapter presenting a different number of verses between the v.-count of Kûfa and that of Medina 2-S, let us observe that it is also necessary to count **19** chapters in the whole Qurân to arrive at the 30<sup>th</sup> chapter (out of 49) that does not have the same number of verses in the two v.-counts:

			TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
						MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
1	﴿	19	THE ANTS	27	48	95	93
2		-	THE NARRATION	28	49	88	
3		-	THE SPIDER	29	85	69	
4		20	THE ROMANS	30	84	59	60
5		21	LUQMÂN	31	57	33	34
6		-	THE PROSTRATION	32	75	30	

THE VERSE-COUNT CODES OF THE READINGS

			TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
						MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
7	↓	-	THE COALIZED	33	90	73	
8	↓	-	SABA	34	58	54	
9	↓	22	SHAPER	35	43	46	45
10	↓	23	YA-SÎN	36	41	82	83
11	↓	-	THE RANGERS	37	56	182	
12	↓	24	ŞÂD	38	38	86	88
13	↓	25	THE GROUPS	39	59	72	75
14	↓	26	FORGIVER	40	60	84	85
15	↓	27	DETAILED	41	61	53	54
16	↓	28	THE CONSULTATION	42	62	50	53
17	↓	-	THE ORNAMENT	43	63	89	
18	↓	29	THE SMOKE	44	64	56	59
19	↓	30	THE LYING	45	65	36	37

\* \* \*

And, taking into account only the "Kûfa/Medina-2-S"-coded chapters<sup>1</sup>, there are **19** chapters to go from chapter **19** to the **30<sup>th</sup>** Kûfa/Medina-2-S-coded chapter:

			TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
						MEDINA 2-S V.-COUNT	KŪFA V.-COUNT
1	↔	12	MARY	19	44	99	98
2	↓	13	ṬA-HA	20	45	134	135
3	↓	14	THE ANNUNCIATORS	21	73	111	112
4	↓	15	THE PILGRIMAGE	22	103	76	78

<sup>1</sup> Chapters having a different number of verses in the v.-count of Kûfa and the v.-count of Medina 2-S.

# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

			TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
						MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
5	⇩	16	THE BELIEVERS	23	74	119	118
6	⇩	17	THE LIGHT	24	102	62	64
7	⇩	18	THE POETS	26	47	226	227
8	⇩	19	THE ANTS	27	48	95	93
9	⇩	20	THE ROMANS	30	84	59	60
10	⇩	21	LUQMÂN	31	57	33	34
11	⇩	22	SHAPER	35	43	46	45
12	⇩	23	YA-SÎN	36	41	82	83
13	⇩	24	ŞÂD	38	38	86	88
14	⇩	25	THE GROUPS	39	59	72	75
15	⇩	26	FORGIVER	40	60	84	85
16	⇩	27	DETAILED	41	61	53	54
17	⇩	28	THE CONSULTATION	42	62	50	53
18	⇩	29	THE SMOKE	44	64	56	59
19	⇩	30	THE LYING	45	65	36	37

Note also that, from chapter **19** to chapter **74**, where the number **19** is quoted in verse **30**, there are **30** Kûfa/Medina-2-S-coded chapters:

		TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
					MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
1	↱	MARY	19	44	99	98
2	↲	ṬA-HA	20	45	134	135
3	↲	THE ANNUNCIATORS	21	73	111	112
4	↲	THE PILGRIMAGE	22	103	76	78
5	↲	THE BELIEVERS	23	74	119	118
6	↲	THE LIGHT	24	102	62	64
7	↲	THE POETS	26	47	226	227

THE VERSE-COUNT CODES OF THE READINGS

		TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
					MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
8	⇓	THE ANTS	27	48	95	93
9	⇓	THE ROMANS	30	84	59	60
10	⇓	LUQMÂN	31	57	33	34
11	⇓	SHAPER	35	43	46	45
12	⇓	YA-SÎN	36	41	82	83
13	⇓	ŞÂD	38	38	86	88
14	⇓	THE GROUPS	39	59	72	75
15	⇓	FORGIVER	40	60	84	85
16	⇓	DETAILED	41	61	53	54
17	⇓	THE CONSULTATION	42	62	50	53
18	⇓	THE SMOKE	44	64	56	59
19	⇓	THE LYING	45	65	36	37
20	⇓	THE ERGS	46	66	34	35
21	⇓	MUḤAMMAD	47	95	39	38
22	⇓	THE EVOLUTIVITY	52	76	47	49
23	⇓	THE CELESTIAL BODY	53	23	61	62
24	⇓	THE ORIGIN	55	97	77	78
25	⇓	THE CONCRETE	56	46	99	96
26	⇓	THE IRON	57	94	28	29
27	⇓	THE DISPUTE	58	105	21	22
28	⇓	NOAH	71	71	30	28
29	⇓	THE ENWRAPPED	73	3	18	20
<b>30</b>	⇓	<b>THE COVERED</b>	<b>74</b>	<b>4</b>	<b>55</b>	<b>56</b>

\* \* \*

Two chapters of **30** verses and two others of **44** verses draw the attention. These are the following chapters:

TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
			MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
<b>THE THUNDER</b>	13	96	<b>44</b>	43
<b>THE PROSTRATION</b>	32	75	<b>30</b>	
<b>THE ASCENTS</b>	70	79	<b>44</b>	
<b>THE RADIANCE</b>	89	10	32	<b>30</b>

Chapter **32**, which has **30** verses in both verse-counts, is **19** chapters after chapter **13**, which has **44** verses in the v.-count of Medina 2-S:

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
				MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
19 chapters ↓	<b>THE THUNDER</b>	13	96	<b>44</b>	43
	(...)				
	(...)				
	<b>THE PROSTRATION</b>	32	75	<b>30</b>	

Similarly, chapter **89**, which has **30** verses in the v.-count of Kûfa, is **19** chapters after chapter **70**, which has **44** verses in both verse-counts:

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
				MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
19 chapters ↓	<b>THE ASCENTS</b>	70	79	<b>44</b>	
	(...)				
	(...)				
	<b>THE RADIANCE</b>	89	10	32	<b>30</b>



Another fact, chapter **70**, which has **44** verses in both verse-counts, is **57** (3 x 19) chapters after chapter **13**, which also has **44** verses in the v.-count of Medina 2-S:

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
				MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
57 chapters	<b>THE THUNDER</b>	13	96	<b>44</b>	43
	(...)				
	(...)				
	(...)				
	(...)				
	(...)				
	<b>THE ASCENTS</b>	70	79	<b>44</b>	

Logically, it is arithmetic, chapter **89**, which has **30** verses in the v.-count of Kûfa, is thus also located **57** chapters after chapter **32**, which counts **30** verses in both v.-counts:

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	NUMBER OF VERSES	
				MEDINA 2-S V.-COUNT	KÛFA V.-COUNT
57 chapters	<b>THE PROSTRATION</b>	32	75	<b>30</b>	
	(...)				
	(...)				
	(...)				
	(...)				
	(...)				
	<b>THE RADIANCE</b>	89	10	32	<b>30</b>

We can summarize this observation as follows:

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVE- LATION ORDER	NUMBER OF VERSES		
				MEDINA 2-S V.-COUNT	KÛFA V.-COUNT	
<div>57 chapters</div> <div>19 chapters</div> <div>57 chapters</div> <div>19 chapters</div>	THE THUNDER	13	96	44	43	⇒ Medina 2-S v.-count
	(...)					
	(...)					
	THE PROSTRATION	32	75	30		⇒
	(...)					
	(...)					Verses in the 2 v.-counts
	THE ASCENTS	70	79	44		⇒
	(...)					
	(...)					
	THE RADIANCE	89	10	32	30	⇒ Kûfa v.-count

\* \* \*

Now let us take a closer look at the differences in the number of verses between the v.-count of Kûfa and that of Medina 2-S, chapter by chapter, and at the accumulation of these differences.

Let us add each difference, one after the other, following the vulgate order:

THE VERSE-COUNT CODES OF THE READINGS

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		DIFFE- RENCE	SUMS
			MEDINA 2-S V.-COUNT	KÛFA V.-COUNT		
<b>1</b>	<b>THE COW</b>	2	285	286	+ 1	
<b>2</b>	<b>THE WOMEN</b>	4	175	176	+ 1	+ 2
<b>3</b>	<b>THE TABLE</b>	<b>5</b>	122	120	- 2	<b>0</b>
<b>4</b>	<b>THE HERDS</b>	6	167	165	- 2	- 2
<b>5</b>	<b>THE SUPPLEMENTS</b>	8	76	75	- 1	- 3
<b>6</b>	<b>THE REVISION</b>	9	130	129	- 1	- 4
<b>7</b>	<b>HÛD</b>	11	121	123	+ 2	- 2
<b>8</b>	<b>THE THUNDER</b>	13	44	43	- 1	- 3
<b>9</b>	<b>ABRAHAM</b>	14	54	52	- 2	- 5
<b>10</b>	<b>THE ROUTING</b>	17	110	111	+ 1	- 4
<b>11</b>	<b>THE CRYPT</b>	18	105	110	+ 5	+ 1
<b>12</b>	<b>MARY</b>	<b>19</b>	99	98	- 1	<b>0</b>
<b>13</b>	<b>ṬA-HA</b>	20	134	135	+ 1	+ 1
<b>14</b>	<b>THE ANNUNCIATORS</b>	21	111	112	+ 1	+ 2
<b>15</b>	<b>THE PILGRIMAGE</b>	22	76	78	+ 2	+ 4
<b>16</b>	<b>THE BELIEVERS</b>	23	119	118	- 1	+ 3
<b>17</b>	<b>THE LIGHT</b>	24	62	64	+ 2	+ 5
<b>18</b>	<b>THE POETS</b>	26	226	227	+ 1	+ 6
<b>19</b>	<b>THE ANTS</b>	27	95	93	- 2	+ 4
<b>20</b>	<b>THE ROMANS</b>	30	59	60	+ 1	+ 5
<b>21</b>	<b>LUQMÂN</b>	31	33	34	+ 1	+ 6
<b>22</b>	<b>SHAPER</b>	35	46	45	- 1	+ 5
<b>23</b>	<b>YA-SÎN</b>	36	82	83	+ 1	+ 6
<b>24</b>	<b>ŞÂD</b>	38	86	88	+ 2	+ 8
<b>25</b>	<b>THE GROUPS</b>	39	72	75	+ 3	+ 11
<b>26</b>	<b>FORGIVER</b>	40	84	85	+ 1	+ 12
<b>27</b>	<b>DETAILED</b>	41	53	54	+ 1	+ 13

THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		DIFFE- RENCE	SUMS
			MEDINA 2-S V.-COUNT	KÛFA V.-COUNT		
28	THE CONSULTATION	42	50	53	+ 3	+ 16
29	THE SMOKE	44	56	59	+ 3	+ 19
30	THE LYING	45	36	37	+ 1	+ 20
31	THE ERGS	46	34	35	+ 1	+ 21
32	MUḤAMMAD	47	39	38	- 1	+ 20
33	THE EVOLUTIVITY	52	47	49	+ 2	+ 22
34	THE CELESTIAL BODY	53	61	62	+ 1	+ 23
35	THE ORIGIN	55	77	78	+ 1	+ 24
36	THE CONCRETE	56	99	96	- 3	+ 21
37	THE IRON	57	28	29	+ 1	+ 22
38	THE DISPUTE	58	21	22	+ 1	+ 23
39	NOAH	71	30	28	- 2	+ 21
40	THE ENWRAPPED	73	18	20	+ 2	+ 23
41	THE COVERED	74	55	56	+ 1	+ 24
42	THE STRAIGHTENING	75	39	40	+ 1	+ 25
43	THE PULLERS	79	45	46	+ 1	+ 26
44	THE RADIANCE	89	32	30	- 2	+ 24
45	THE ADHERENCE	96	20	19	- 1	+ 23
46	THE SHAKING	99	9	8	- 1	+ 22
47	THE RAVAGE	101	10	11	+ 1	+ 23
48	QURAYSH	106	5	4	- 1	+ 22
49	THE HELP	107	6	7	+ 1	+ 23

It can be seen that, for only two chapters, the differences vanish in the two v.-counts<sup>1</sup>. These are chapter 5, "THE TABLE," and chapter 19, "MARY." That is, two of the three chapters whose title refers to Jesus<sup>2</sup>:

<sup>1</sup> There is, in both verse-counts, the same number of verses from chapter 1 to chapter 5, as well as from chapter 1 to chapter 19.

<sup>2</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

- **"THE TABLE,"** title of chapter **5**, evokes the miracle of the table Sent down from the sky, intended for Jesus and his apostles;
- **"MARY,"** title of chapter **19**, refers to the name of the mother of Jesus.

On the other hand, there is a remarkable result concerning the chapter **"THE SMOKE,"** **44<sup>th</sup>** chapter of the vulgate: the total of the differences in the number of verses between the two verse-counts is **19** at the level of this chapter, a result that is found only once. **44** is, let us recall, the order of revelation of chapter **"MARY,"** **19<sup>th</sup>** of the Quranic vulgate. And the **smoke** like the **son of Mary** are signs of the end of the times of ignorantism<sup>1</sup>.

\* \* \*

Let us return now to chapter **18**, **"THE CRYPT,"** already extensively studied<sup>2</sup>. Located just before chapter **19**, chapter **18** holds a very special place in all the Kûfa/Medina-2-S-coded chapters.

Muslims, in the diversity of their schools, know the words that the Prophet Muhammad reportedly said about chapter **"THE CRYPT,"** and in particular this one: *"He who has learnt ten verses from the beginning of chapter "THE CRYPT" will be immunized from the subversion (الفتنة) of the antichrist (الدجال)"*<sup>3</sup>.

The **10 first verses** of this chapter give rise to a numerical observation: they are identical in both verse-counts, and they total **105** words in Arabic.

***"The praise is for God, The One Who Sent down upon His Servant the writing (book), and He formed therein no tortuousness 1 Raised, to warn of a vigorous hardness (بأساً شديداً), From Him, and rejoice the assurers (believers), those who work the reforms, that they shall surely have an excellent salary 2 Standing in it for ever 3***

<sup>1</sup> Cf. volume 1, chapter *Messianic air*.

<sup>2</sup> Cf. volume 1, chapter *The Arranging*.

<sup>3</sup> *Sunan Abî Dâwûd* (سنن أبي داود), *Ṣaḥîḥ Muslim* (صحيح مسلم) and *Musnad Ahmed* (مسند أحمد).

*And to warn those who said: ‘God has taken to Himself a child’ 4 They have no knowledge, by Him, nor do their fathers; a word that comes out of their mouths has enlarged, they say nothing but a lie 5 So it may be that you exhaust yourself over their remnants, if they do not assure (not believe) by this statement, morosely 6 Certainly We have Formed what is on the earth an embellishment for it, so that We may Test them: which of them is best in works 7 And surely We will assuredly Form what is on it a barren ground 8 Or have you calculated that certainly the companions of the crypt and the decipherer were of Our Signs, astonishing? 9 Then the novices took refuge in the crypt, so they said: ‘Our Master, Grant us, From Yourself, an arrangement and Shape for us, from our order, a sense’ 10 "*

الحمد	للّه	الذي	أنزل	على	عبده	الكتب	و لم	يجعل	له
1	2	3	4	5	6	7	8	9	10
عوجا	قيما	لينذر	بأسا	شديدا	من	لذنه	و يبشر	المؤمنين	الذين
11	12	13	14	15	16	17	18	19	20
يعملون	الصلحات	أن	لهم	أجرا	حسنا	مكثين	فيه	أبدا	و ينذر
21	22	23	24	25	26	27	28	29	30
الذين	قالوا	اتخذ	الله	ولدا	ما	لهم	به	من	علم
31	32	33	34	35	36	37	38	39	40
ولا	لأبائهم	كبرت	كلمة	تخرج	من	أفوههم	إن	يقولون	إلا
41	42	43	44	45	46	47	48	49	50
كذبا	فلعلك	بخع	نفسك	على	ءاثرهم	إن	لم	يؤمنوا	بهذا
51	52	53	54	55	56	57	58	59	60
الحديث	أسفا	إنا	جعلنا	ما	على	الأرض	زينة	لها	لنبلوهم
61	62	63	64	65	66	67	68	69	70
أيهم	أحسن	عملا	و إنا	لجعلون	ما	عليها	صعيدا	جرزا	أم
71	72	73	74	75	76	77	78	79	80
حسبت	أن	أصحب	الكهف	و الرقيم	كانوا	من	ءايتنا	عجبا	إذ
81	82	83	84	85	86	87	88	89	90
أوى	الفتية	إلى	الكهف	فقالوا	ربنا	ءاتنا	من	لذلك	رحمة
91	92	93	94	95	96	97	98	99	100
و هيء	لنا	من	أمرنا	رشدنا					
101	102	103	104	105					

⇒ 105 words

And **105** is exactly the number of verses of chapter **18** in the v.-count of Medina 2-S<sup>1</sup>. Note that only in the v.-count of Kûfa, chapter 18 counts **110** verses. With a difference of **5** verses between the two v.-counts, chapter 18 is the one that has the largest difference in the number of verses between the two verse-counts in the entire Qurân.

V.-COUNT OF MEDINA 2-S	V.-COUNT OF KÛFA
<b>105 verses</b>	<b>110 verses</b>
$110 - 105 = 5$	

The *ḥadīth*, utterance, on the **10** verses at the beginning of chapter 18, refers to the messianic times, since it comes to immunity against the subversion of the antichrist. The science enabling, in the twenty-first century, to decrypt and read the encrypted message in the Qurân, illuminates, with an argued meaning, this word attributed to the Prophet of Islâm more than fourteen centuries ago.

\* \* \*

The following table summarizes all of the differences due to the cuttings into verses of chapter 18 between the v.-counts of Kûfa and Medina 2-S:

---

<sup>1</sup> As well as in five other verse-counts: that of Medina 2-J, the two v.-counts of Medina 1 and the two v.-counts of Mecca.

# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

MEDINA 2.S V.-COUNT	KÛFA V.-COUNT	MEDINA 2.S V.-COUNT	KÛFA V.-COUNT	MEDINA 2.S V.-COUNT	KÛFA V.-COUNT	MEDINA 2.S V.-COUNT	KÛFA V.-COUNT
verse no.	verse no.	verse no.	verse no.	verse no.	verse no.	verse no.	verse no.
1	1	28	28	55	56	83	84
2	2	29	29	56	57	<b>84</b>	<b>85</b>
3	3	30	30	57	58		<b>86</b>
4	4	31	31	58	59	85	87
5	5	32	32	59	60	86	88
6	6	33	33	60	61	<b>87</b>	<b>89</b>
7	7	34	34	61	62		<b>90</b>
8	8	<b>35</b>	<b>35</b>	62	63	88	91
9	9		<b>36</b>	63	64	<b>89</b>	<b>92</b>
10	10	36	37	64	65		<b>93</b>
11	11	37	38	65	66	90	94
12	12	38	39	66	67	91	95
13	13	39	40	67	68	92	96
14	14	40	41	68	69	93	97
15	15	41	42	69	70	94	98
16	16	42	43	70	71	95	99
17	17	43	44	71	72	96	100
18	18	44	45	72	73	97	101
19	19	45	46	73	74	98	102
20	20	46	47	74	75	<b>99</b>	<b>103</b>
21	21	47	48	75	76		<b>104</b>
<b>22</b>	<b>22</b>	48	49	76	77	100	105
<b>23</b>		49	50	77	78	101	106
<b>24</b>	<b>23</b>	50	51	78	79	102	107
	<b>24</b>	51	52	79	80	103	108
25	25	52	53	80	81	104	109
26	26	53	54	81	82	105	110
27	27	54	55	82	83		

For the v.-counts of Kûfa and Medina 2-S<sup>1</sup>, the difference in the division of the verses begins in verse 22. It goes on in verses 23

<sup>1</sup> As well as seven other v.-counts. Of the eleven verse-counts, the verse-counts of Damascus and Ḥoms are an exception, because chapter 18 contains 106 verses in those v.-counts.



and 24. Then, starting from verse 25, we find the same division, until verse 35. Let us recall that it is in this verse **22** that are mentioned the most different numbers, cardinal and ordinal<sup>1</sup>.

From the beginning of verse **22** to the end of verse **24**, we find the same passage of the chapter "**THE CRYPT.**" The only difference between these two v.-counts<sup>2</sup> is that the latter is cut differently:

MEDINA 2-S V.-COUNT	VERSES	KÛFA V.-COUNT
verse no.		verse no.
22	<i>"They will say: 'Three, their fourth is their dog' and they say: 'Five, their sixth is their dog', guessing at the occult, and they say: 'Seven, and their eighth is their dog'; say: 'My Master Knows best their counting'; none knows them except a few;</i>	22
23	<i>so do not tergiversate on them except with an obvious tergiversation, and do not enquire about them from anyone</i>	
	<i>And do not assuredly say of any thing: 'I will certainly do this tomorrow'</i>	23
24	<i>Except if God Wills; and remember Your Master when you have forgotten; and say: 'It may be that My Master Guides me, unto nearer to this, unto a sense'"</i>	24

The addition of these three verse numbers equals **69**:

$22 + 23 + 24 = 69$
---------------------

**69**, which is also the revelation order number of chapter "**THE CRYPT.**"

<sup>1</sup> Cf. volume 1, chapter *The Arranging*.

<sup>2</sup> As well as the other seven v.-counts.

\* \* \*

In the v.-count<sup>1</sup> of Medina 2-S, verse 22, the first verse in which there is a difference in verse division between the two verse-counts, has precisely **22** words:

VERSE-COUNT OF MEDINA 2-S							
<i>"They will say: 'Three, their fourth is their dog' and they say: 'Five, their sixth is their dog', guessing at the occult, and they say: 'Seven, and their eighth is their dog'; say: 'My Master Knows best their counting'; none knows them except a few <u>22</u>"</i>							
↓ 22 words							
سبقولون	ثلاثة	رابعهم	كلبهم	و يقولون	خمسة	سادسهم	كلبهم
1	2	3	4	5	6	7	8
رجما	بالغيب	و يقولون	سبعة	و ثامنهم	كلبهم	قل	ربي
9	10	11	12	13	14	15	16
أعلم	بعدتهم	ما	يعلمهم	إلا	قليل		
17	18	19	20	21	22		

As for verse **24** of the same verse-count<sup>2</sup>, it is composed of **24** words:

VERSE-COUNT OF MEDINA 2-S							
<i>"And do not assuredly say of any thing: 'I will certainly do this tomorrow'. Except if God Wills; and remember Your Master when you have forgotten; and say: 'It may be that My Master Guides me, unto nearer to this, unto a sense' <u>24</u>"</i>							
↓ 24 words							

<sup>1</sup> And in the v.-count of Medina 2-J.

<sup>2</sup> And in the v.-count of Medina 2-J.

THE VERSE-COUNT CODES OF THE READINGS

ولا	تقولن	لشيء	إني	فاعل	ذلك	غدا	إلا
1	2	3	4	5	6	7	8
أن	يشاء	الله	و اذكر	ربك	إذا	نسيت	و قل
9	10	11	12	13	14	15	16
عسى	أن	يهدين	ربي	لأقرب	من	هذا	رشدنا
17	18	19	20	21	22	23	24

\* \* \*

The verses **22**, **23** and **24** of chapter "THE CRYPT" thus form a distinct block<sup>1</sup> within the chapter, since they constitute a same passage in the two verse-counts, but cut differently. These three verses therefore naturally total the same number of words in both v.-counts, and this number is **57**, the multiple of **19** by **3**:

سيقولون	ثلاثة	رابعهم	كلبهم	و يقولون	خمسة	سادسهم	كلبهم
1	2	3	4	5	6	7	8
رجما	بالغيب	و يقولون	سبعة	و ثامنهم	كلبهم	قل	ربي
9	10	11	12	13	14	15	16
أعلم	بعدتهم	ما	يعلمهم	إلا	قليل	فلا	تمار
17	18	19	20	21	22	23	24
فيهم	إلا	مراء	ظهرا	ولا	تستفت	فيهم	منهم
25	26	27	28	29	30	31	32
أحدا	ولا	تقولن	لشيء	إني	فاعل	ذلك	غدا
33	34	35	36	37	38	39	40
إلا	أن	يشاء	الله	و اذكر	ربك	إذا	نسيت
41	42	43	44	45	46	47	48
و قل	عسى	أن	يهدين	ربي	لأقرب	من	هذا
49	50	51	52	53	54	55	56
رشدنا							
57							

<sup>1</sup> In all the verse-counts with the exception of those of Damascus and Homs.

\* \* \*

There are other differences in the division into verses in chapter "THE CRYPT." But, unlike the three verses we have just studied, these differences no longer compensate.

The verses **35** and **36** in the v.-count of Kûfa become this way the verse **35** in the v.-count of Medina 2-S.

This scenario occurs **five** times, leading to a difference of **5** verses between the two verse-counts:

V.-COUNT OF MEDINA 2-S		V.-COUNT OF KÛFA
Verse <b>35</b>	⇔	Verses <b>35</b> and <b>36</b>
Verse <b>84</b>	⇔	Verses <b>85</b> and <b>86</b>
Verse <b>87</b>	⇔	Verses <b>89</b> and <b>90</b>
Verse <b>89</b>	⇔	Verses <b>92</b> and <b>93</b>
Verse <b>99</b>	⇔	Verses <b>103</b> and <b>104</b>

Therefore:

- |                               |          |                         |
|-------------------------------|----------|-------------------------|
| - verse 35 of Medina 2-S ends | <b>1</b> | verse further in Kûfa,  |
| - verse 84 of Medina 2-S ends | <b>2</b> | verses further in Kûfa, |
| - verse 87 of Medina 2-S ends | <b>3</b> | verses further in Kûfa, |
| - verse 89 of Medina 2-S ends | <b>4</b> | verses further in Kûfa, |
| - verse 99 of Medina 2-S ends | <b>5</b> | verses further in Kûfa. |

We have an arithmetic sequence that goes from 1 to 5.

\* \* \*

We have studied in detail the differences in the division of verses **22**, **23** and **24**. Let us now take a closer look at the other five differences in the division of chapter 18:

THE VERSE-COUNT CODES OF THE READINGS

MEDINA 2-S V.-COUNT	VERSES	KÛFA V.-COUNT
verse no.		verse no.
35	<i>"And he acceded to his paradise (his genesis, جَنَّتِه), while he was obscurantist (unjust, ظالم) to himself, he said: 'I do not think that this will ever disappear</i>	35
	<i>And I do not think that the Hour (Deploying) is coming; and if I am assuredly returned to My Master, I will surely find better thing, than this, reversely'"</i>	36
84	<i>"So he followed a cause</i>	85
	<i>Until he reached the occidencity (tarnishing) of the sun, he found it occidentalising (tarnishing) in an effervescent source, and he found a community near it; We Said: 'O The One with Two Horns! Either you torment or you take towards them a superexcellent way'"</i>	86
87	<i>"Then he followed a cause</i>	89
	<i>Until he reached the rising of the sun, he found it rising on a community; We have not formed for them a wall against it,"</i>	90
89	<i>"Then he followed a cause</i>	92
	<i>Until he reached between the two obturations, he found, beside them, a community [of those] who could barely understand a saying"</i>	93
99	<i>"Say: 'Shall we announce you the greatest losers in works?</i>	103
	<i>Those whose deployment in the life of the proximity [in this world] went astray, while they calculate that they certainly excel [in] fabrication!'"</i>	104

Let us observe that we can compare, on the one hand, the first and the last of these five groups and, on the other hand, the three central groups.

The **first** and **last** groups deal indeed with those whose assumptions and actions in this world are miserable, giving two examples:

MEDINA 2-S V.-COUNT	VERSES	KÛFA V.-COUNT
verse no.		verse no.
35	<i>"And he acceded to his paradise (his genesis, جَنَّتِه), while he was obscurantist (unjust, ظالم) to himself, he said: 'I do not think that this will ever disappear</i>	35
	<i>And I do not think that the Hour (Deploying) is coming; and if I am assuredly returned to My Master, I will surely find better thing, than this, reversely'"</i>	36
99	<i>"Say: 'Shall we announce you the greatest losers in works?</i>	103
	<i>Those whose deployment in the life of the proximity [in this world] went astray, while they calculate that they certainly excel [in] fabrication!'"</i>	104

As for the three central groups, they refer to the displacement of **"The One with Two Horns"** (*Dhû l-qarnayn*)<sup>1</sup>:

<sup>1</sup> In Arabic, *Dhû l-qarnayn* also means *"The One with Two Centuries"*, *"The One with Two Ages"*, *"The One with Two Generations"*, *"The One with Two Relays"*. This may evoke a link with messianism. And God Is Most-Knowing.

THE VERSE-COUNT CODES OF THE READINGS

MEDINA 2-S V.-COUNT	VERSES	KÛFA V.-COUNT
verse no.		verse no.
84	<i>"So he followed a cause</i>	85
	<i>Until he reached the occidentality (tarnishing) of the sun, he found it occidentalising (tarnishing) in an effervescent source, and he found a community near it; We Said: 'O The One with Two Horns! Either you torment or you take towards them a superexcellent way'"</i>	86
87	<i>"Then he followed a cause</i>	89
	<i>Until he reached the rising of the sun, he found it rising on a community; We have not formed for them a wall against it,"</i>	90
89	<i>"Then he followed a cause</i>	92
	<i>Until he reached between the two obturations, he found, beside them, a community [of those] who could barely understand a saying"</i>	93

Concerning the three central groups evoking the displacement of *The One with Two Horns*, let us note that the differences in the verse division between the two verse-counts highlight the three situations of his displacement.

Indeed, the difference is made in the v-count of Kûfa, by isolating three similar expressions in verses 85, 89 and 92:

*"So he followed a cause 85"*  
*"Then he followed a cause 89"*  
*"Then he followed a cause 92"*

The sum of these three numbers of verses is a new multiple of **19**:

$$85 + 89 + 92 = 266 = 14 \times 19$$

\* \* \*

To conclude on the displacement of *The One with Two Horns*, let us underline that the first itinerary leads him to the **Occident**, the second to the **Orient**, and the third to a place which is specified to be "*between the two obturations*"<sup>1</sup>:

MEDINA 2-S V.-COUNT	VERSES	KÛFA V.-COUNT
verse no.		verse no.
84	<i>"So he followed a cause</i>	85
	<i>Until he reached the occidentality (tarnishing) of the sun, (...) "</i>	86
87	<i>"Then he followed a cause</i>	89
	<i>Until he reached the rising of the sun, (...) "</i>	90
89	<i>"Then he followed a cause</i>	92
	<i>Until he reached between the two obturations (...) "</i>	93

It is therefore quite interesting to note that it is precisely the differences between two Readings of the Qurân, one predominant in the Occident of the Muslim world and the other predominant in the Orient of the Muslim world, which highlight the displacement of *The One with Two Horns* to the West and his displacement to the East.

\* \* \*

---

<sup>1</sup> There is a link between "the Companions of the Crypt" and "The One with Two Horns", illustrated by the movement of the sun. This leads us to the heart (middle) of the Qurân (the Book) and to its two halves, right and left.



We can make further observations on chapter 18 in the two verse-counts. Thus, in the v.-count of Kûfa, verse 57 counts, in Arabic, 30 words<sup>1</sup>:

VERSE-COUNT OF KÛFA									
<i>"And who is more obscured (unjust, أَظْلَم) than he who was reminded of the Signs of His Master, then he turned away from them and forgot what his hands had done before? Certainly We have Formed coverings upon their hearts so that they do not understand it [the Qurân], and a heaviness in their ears. And if you invoke them to the guidance, they will never be guided 57"</i>									
↓									
30 words									
و من	أظلم	ممن	ذكر	بنايت	ربه	فأعرض	عنها	ونسي	ما
1	2	3	4	5	6	7	8	9	10
قدمت	يداه	إنا	جعلنا	على	قلوبهم	أكنة	أن	يفقهوه	وفي
11	12	13	14	15	16	17	18	19	20
ءاذانهم	وقرا	و إن	تدعهم	إلى	الهدى	فلن	يهتدوا	إذا	أبدا
21	22	23	24	25	26	27	28	29	30

And in the v.-count of Medina 2-S, verse 57<sup>2</sup> counts, in Arabic, 19 words<sup>3</sup>:

VERSE-COUNT OF MEDINA 2-S									
<i>"And Your Master, The Forgiving, The One with the Arrangement, if He were to Go after them by what they have acquired, assuredly He would have Hastened for them the torment; rather, for them a promise (appointment), they will not find, aside from it, a primacy 57"</i>									
↓									
19 words									

<sup>1</sup> As well as in both v.-counts of Basra.

<sup>2</sup> Verse 58 in the v.-count of Kûfa.

<sup>3</sup> As well as in both v.-counts of Medina 1, that of Medina 2-J and the two v.-counts of Mecca.

و ربك	الغفور	ذو	الرحمة	لو	يؤاخذهم	بما	كسبوا	لعجل	لهم
1	2	3	4	5	6	7	8	9	10
العذاب	بل	لهم	موعد	لن	يجدوا	من	دونه	مونا	
11	12	13	14	15	16	17	18	19	

Let us recall that **57** is the multiple of **19** by **3** and represents half the chapters of the Qurân ( $2 \times 57 = 114$ ). And we have often noticed previously the links existing between the numbers **19** and **30**. For the record<sup>1</sup>:

- the number **19** is quoted in verse **30** of chapter 74;
- the singular *basmalah* of the Qurân (**19** letters) is found again in the verse **30** of chapter 27;
- the number **19** is the first of the **30** Quranic numbers in the revelation order, and the last of the **30** Quranic numbers in the vulgate order;
- there are **30** Kûfa/Medina-2-S-coded chapters from chapter **19** to chapter **74**<sup>2</sup>, where the number **19** is quoted in verse **30**.

Unlike the letter coding system, nobody in the Muslim world had foreseen the existence of a coding system in the Qurân through its different v.-counts. However, at the time of the global village, when the East and West join together, the paralleling of the v.-counts of Kûfa and Medina 2-S, the most widespread on the planet, as well as their comparison with other verse-counts, also confirm the message decrypted by the study of the Qurân.

It is therefore unexpected that differences in the ways that chapters are divided into verses, that seem anecdotic at first sight, also unveil the existence of a mathematical harmony intrinsic to the Qurân. Even more, this coherence, which has remained unsuspected for fourteen centuries, confirmed by a rigorously scientific analysis, supports the arguments of the messianic message of the Qurân.

<sup>1</sup> Cf. volume 1, chapter *The Origin, the primexplanation*.

<sup>2</sup> Cf. table, pages 408-409.

Following the example of the letter codes, the verse-count codes demonstrate that nothing is left to chance in the Qurân. From the slightest letter to the slightest caesura in verses, everything corresponds in fact to a coherent, predefined and predestined set. Complementary and comprehensive studies must be carried out on these letter and verse-count coding systems, as well as on all the Readings<sup>1</sup>, in order to accurately assess their amplitude and effect.

*"God has Sent down the most-excellent statement, a plurivocal writing (book), split into two, therefrom bristle the skins of those who fear Their Master, then their skins and their hearts soften to the Rememoration of God; this is the Guidance of God, He Guides therewith whomever He Wills; and whomever God Leaves Astray, there is for him no guide 23"<sup>2</sup>*

---

<sup>1</sup> Cf. Appendix 4, table *The fourteen Readings of the Qurân*.

<sup>2</sup> Chapter 39, verse 23.

## DOUBLE CODING, LETTERS AND VERSE-COUNTS

As with the Qurân's letter coding system, the verse-counts, which underline the differences in how the chapters are divided into verses, clearly constitute another Qurân's coding system. Moreover, as it is the case with the chapters coded and uncoded by letters, we can order and decrypt those with a varying number of verses.

There are significant and striking convergences between the letter coding system and the verse-count coding system. Let us take for example, once again, the most common verse-counts, that of Kûfa and Medina 2-S.

The most obvious link between these two coding systems, letters and v.-counts, is their longest code:

- the longest letter code is that of chapter **19**, "**MARY**": "*Kâf Hâ' Yâ' <sup>ʿ</sup>Aîn Şâd*", that is, 5 letters;
- and the largest difference in the number of verses is found in chapter **18**, "**THE CRYPT**", with **105** verses in the v.-count of Medina 2-S<sup>1</sup> and **110** in the v.-count of Kûfa, which represents a difference of 5 verses.

Note that these two codes are found in two chapters which follow each other in the vulgate order: the **18<sup>th</sup>**, "**THE CRYPT**," and the **19<sup>th</sup>**, "**MARY**"; chapters whose significance in the messianic coded message of the Qurân has been highlighted in the first volume, *Science for the Hour*, and then completely confirmed in

---

<sup>1</sup> As well as in the two Medina 1 v.-counts, that of Medina 2-J and the two Mecca v.-counts. Finally chapter 18 is divided into 106 verses in the Damas and Homs v.-counts, and into 111 verses in the two Basra v.-counts.

this volume, *Programmed Coincidence*, by the letter coding system studied previously.

Remember that ك is graphically similar to 5, all the more so as the title of chapter 18 (الكهف) is written with 5 letters in Arabic and the code of chapter 19 has 5 letters (كهيعص); the former being ك. This is once again confirmed by the phonetic closeness between the letter *kâf* (ك), **first** of the 5 code letters of chapter 19, and the word *kahf* (crypt, كهف), whose **first** letter is a *kâf* (ك) and which gives chapter 18 its title: "*AL-KAHF*" (الكهف), "THE CRYPT".

\* \* \*

5 code letters and a 5-verse difference between the two Readings, like the 5 fingers of each of the two hands, like the first 5 verses revealed of the Qurân, like the 5 characteristics of Islâm, like the 5 prayers for the Muslim, like the *hajj* (the pilgrimage, the argumentation), 5<sup>th</sup> characteristic of Islâm, or like the 5<sup>th</sup> level of interpretation of the Torah, that Messianism will reveal to men.

\* \* \*

Let us recall that there are 49 chapters with a difference in the number of their verses between the two Readings. This set of 49 Kûfa/Medina-2-S-coded chapters includes chapters beginning with a letter code, which total 49 code letters:

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		LETTER CODES	
			MEDINA 2-S	KÛFA		
1	THE COW	2	285	286	A L M 1 2 3	الم 3 2 1
2	THE WOMEN	4	175	176	-	-
3	THE TABLE	5	122	120	-	-
4	THE HERDS	6	167	165	-	-
5	THE SUPPLEMENTS	8	76	75	-	-
6	THE REVISION	9	130	129	-	-

DOUBLE CODING, LETTERS AND VERSE-COUNTS

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		LETTER CODES	
			MEDINA 2-S	KÛFA		
7	HÛD	11	121	123	A L R 4 5 6	الر 6 5 4
8	THE THUNDER	13	44	43	A L M R 7 8 9 10	المر 10 9 8 7
9	ABRAHAM	14	54	52	A L R 11 12 13	الر 13 12 11
10	THE ROUTING	17	110	111	-	-
11	THE CRYPT	18	105	110	-	-
12	MARY	19	99	98	K H Y Σ Ş 14 15 16 17 18	كهيعص 18 17 16 15 14
13	ṬA-HA	20	134	135	Ṭ H 19 20	طه 20 19
14	THE ANNUNCIATORS	21	111	112	-	-
15	THE PILGRIMAGE	22	76	78	-	-
16	THE BELIEVERS	23	119	118	-	-
17	THE LIGHT	24	62	64	-	-
18	THE POETS	26	226	227	Ṭ S M 21 22 23	طسم 23 22 21
19	THE ANTS	27	95	93	Ṭ S 24 25	طس 25 24
20	THE ROMANS	30	59	60	A L M 26 27 28	الم 28 27 26
21	LUQMÂN	31	33	34	A L M 29 30 31	الم 31 30 29
22	SHAPER	35	46	45	-	-
23	YA-SÎN	36	82	83	Y S 32 33	يس 33 32
24	ŞÂD	38	86	88	Ş 34	ص 34
25	THE GROUPS	39	72	75	-	-
26	FORGIVER	40	84	85	H M 35 36	حم 36 35
27	DETAILED	41	53	54	H M 37 38	حم 38 37
28	THE CONSULTATION	42	50	53	H M Σ S Q 39 40 41 42 43	حم عسق 43 42 41 40 39

# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		LETTER CODES	
			MEDINA 2-S	KÛFA		
29	THE SMOKE	44	56	59	ه م 44 45	م 45 44
30	THE LYING	45	36	37	ه م 46 47	م 47 46
31	THE ERGS	46	34	35	ه م 48 49	م 49 48
32	MUHAMMAD	47	39	38	-	-
33	THE EVOLUTIVITY	52	47	49	-	-
34	THE CELESTIAL BODY	53	61	62	-	-
35	THE ORIGIN	55	77	78	-	-
36	THE CONCRETE	56	99	96	-	-
37	THE IRON	57	28	29	-	-
38	THE DISPUTE	58	21	22	-	-
39	NOAH	71	30	28	-	-
40	THE ENWRAPPED	73	18	20	-	-
41	THE COVERED	74	55	56	-	-
42	THE STRAIGHTENING	75	39	40	-	-
43	THE PULLERS	79	45	46	-	-
44	THE RADIANCE	89	32	30	-	-
45	THE ADHERENCE	96	20	19	-	-
46	THE SHAKING	99	9	8	-	-
47	THE RAVAGE	101	10	11	-	-
48	QURAYSH	106	5	4	-	-
49	THE HELP	107	6	7	-	-

\* \* \*

The letter codes opening some chapters of the Qurân total **78** letters. We have just seen that the **49** Kûfa/Medina-2-S-coded

chapters total **49** letters. As a result, there are **29** of these letters in the 65 non-Kûfa/Medina-2-S-coded chapters<sup>1</sup>:

$$\begin{array}{rcl}
 & \mathbf{78} & \text{code letters in the Qurân} \\
 - & \mathbf{49} & \text{code letters in the whole} \\
 & & \text{Kûfa / Medina 2-S coded chapters} \\
 \hline
 = & \mathbf{29} & \text{code letters in the whole non- Kûfa /} \\
 & & \text{Medina 2-S coded chapters}
 \end{array}$$

And **29** is also the number of letter-coded chapters.

Thus, the relationship **49/29** occurs twice:

Number of Kûfa/Medina-2-S-coded chapters	<b>49</b>
Number of letter-coded chapters	<b>29</b>

Number of code letters in the Kûfa/Medina-2-S-coded chapters	<b>49</b>
Number of code letters in the non-coded-Kûfa/Medina-2-S chapters	<b>29</b>

\* \* \*

**19** out of the **30** letter codes of the Qurân begin Kûfa/Medina 2-S coded chapters, i.e. a new relationship between the numbers **19** and **30**.

Yet only **18** out of the 49 Kûfa/Medina-2-S-coded chapters are letter-coded. This difference can be accounted for by the presence, among these chapters, of the 42<sup>nd</sup> of the vulgate, the only one in the entire Qurân beginning with two letter codes.

<sup>1</sup> The non-Kûfa/Medina-2 S-coded chapters have the same number of verses in the Kûfa (حفص) and Medina 2-S (ورش) v.-counts. Cf. volume 1, chapter *Introduction to the Qurân*.



# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		LETTER CODES		
			MEDINA 2-S	KÛFA			
1	THE COW	2	285	286	A L M 1 2 3	الم 3 2 1	1
2	HOUD	11	121	123	A L R 4 5 6	الر 6 5 4	2
3	THE THUNDER	13	44	43	A L M R 7 8 9 10	المر 10 9 8 7	3
4	ABRAHAM	14	54	52	A L R 11 12 13	الر 13 12 11	4
5	MARY	19	99	98	K H Y Σ Ş 14 15 16 17 18	كهيعص 18 17 16 15 14	5
6	ṬA-HA	20	134	135	Ṭ H 19 20	طه 20 19	6
7	THE POETS	26	226	227	Ṭ S M 21 22 23	طسم 23 22 21	7
8	THE ANTS	27	95	93	Ṭ S 24 25	طس 25 24	8
9	THE ROMANS	30	59	60	A L M 26 27 28	الم 28 27 26	9
10	LUQMÂN	31	33	34	A L M 29 30 31	الم 31 30 29	10
11	YA-SÎN	36	82	83	Y S 32 33	يس 33 32	11
12	ŞÂD	38	86	88	Ş 34	ص 34	12
13	FORGIVER	40	84	85	Ḥ M 35 36	حم 36 35	13
14	DETAILED	41	53	54	Ḥ M 37 38	حم 38 37	14
15	THE CONSULTATION	42	50	53	Ḥ M 39 40	حم 40 39	15
					Σ S Q 41 42 43	عسق 43 42 41	16
16	THE SMOKE	44	56	59	Ḥ M 44 45	حم 45 44	17
17	THE LYING	45	36	37	Ḥ M 46 47	حم 47 46	18
18	THE ERGS	46	34	35	Ḥ M 48 49	حم 49 48	19

↩ 18 chapters

19 codes ↪

This **18/19** relationship must be read in conjunction since chapter **18** and chapter **19** are the two chapters characterized by the longest code, chapter **18** in the Kûfa/Medina-2-S-coding system and chapter **19** in the letter-coding system...

\* \* \*

The two coding systems create another link between chapters **18** and **19**. Indeed, if we now count the code letters in the Kûfa/Medina-2-S-coded chapters, we find **18** from the beginning of the vulgate to chapter **19**. Now if we add the verse differences<sup>1</sup> between the two Readings, we obtain a result equal to **19** at the level of chapter **18**:

TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		VERSE DIFF.	LETTER CODES	
		MEDINA 2-S	KÛFA			
THE COW	2	285	286	1	A L M 1 2 3	الم 3 2 1
THE WOMEN	4	175	176	+ 1	-	-
THE TABLE	5	122	120	+ 2	-	-
THE HERDS	6	167	165	+ 2	-	-
THE SUPPLEMENTS	8	76	75	+ 1	-	-
THE REVISION	9	130	129	+ 1	-	-
HÛD	11	121	123	+ 2	A L R 4 5 6	الر 6 5 4
THE THUNDER	13	44	43	+ 1	A L M R 7 8 9 10	المر 10 9 8 7
ABRAHAM	14	54	52	+ 2	A L R 11 12 13	الر 13 12 11
THE ROUTING	17	110	111	+ 1	-	-
THE CRYPT	<b>18</b>	105	110	+ 5	-	-
MARY	<b>19</b>	99	98	⇓ =	K H Y Σ Ş 14 15 16 17 <b>18</b> <b>18</b> 17 16 15 14	كهيعص
				<b>19</b>	﴿ 18 code letters	

<sup>1</sup> If we take into account the absolute value of this difference.

That is a result of **19** when you reach chapter **18** and a result of **18** when you reach chapter **19**: a double coding results in a double pairing **18/19**, which **mathematically, completely and definitively** provides the relationship between the two numbers and, thereby, between the two chapters.

It should be noted here that the word "**true**" (*ḥaq*, حق) is quoted in **57** chapters, the **18<sup>th</sup>** being chapter **19**, "**MARY**." And in the chapter *The letter codes of the Qurân*, we had a mathematical and complete confirmation of the equation **19** = حق (true), revealed in chapter **18**, "**THE CRYPT**." <sup>1</sup>

\* \* \*

We will now focus on the "twice-coded" chapters, i.e., those beginning with a letter code and showing a Kûfa/Medina-2-S verse difference.

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		LETTER CODES	
			MEDINA 2-S	KÛFA		
<b>1</b>	<b>THE COW</b>	2	285	286	<b>ALM</b>	الم
<b>2</b>	<b>HOUD</b>	11	121	123	<b>ALR</b>	الر
<b>3</b>	<b>THE THUNDER</b>	13	44	43	<b>ALMR</b>	المر
<b>4</b>	<b>ABRAHAM</b>	14	54	52	<b>ALR</b>	الر
<b>5</b>	<b>MARY</b>	19	99	98	<b>KHYΣŞ</b>	كهيعص
<b>6</b>	<b>ṬA-HA</b>	20	134	135	<b>ṬH</b>	طه
<b>7</b>	<b>THE POETS</b>	26	226	227	<b>ṬSM</b>	طسم
<b>8</b>	<b>THE ANTS</b>	27	95	93	<b>ṬS</b>	طس
<b>9</b>	<b>THE ROMANS</b>	30	59	60	<b>ALM</b>	الم
<b>10</b>	<b>LUQMÂN</b>	31	33	34	<b>ALM</b>	الم
<b>11</b>	<b>YA-SÏN</b>	36	82	83	<b>YS</b>	يس

<sup>1</sup> Cf. volume 1, chapter *The Arranging*. Subsequently, volume 2, chapter *The letter codes of the Qurân*.

# DOUBLE CODING, LETTERS AND VERSE-COUNTS

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		LETTER CODES	
			MEDINA 2-S	KÛFA		
12	ŞÂD	38	86	88	Ş	س
13	FORGIVER	40	84	85	ĤM	م
14	DETAILED	41	53	54	ĤM	م
15	THE CONSULTATION	42	50	53	ĤM ΣSQ	م ع س ق
16	THE SMOKE	44	56	59	ĤM	م
17	THE LYING	45	36	37	ĤM	م
18	THE ERGS	46	34	35	ĤM	م

There are **18** twice-coded chapters, which thus lead to two observations.

❶ When we place these **18** twice-coded chapters in all of the Kûfa/Medina-2-S-coded chapters, we count, from the **first** to the **last** twice-coded chapter, **31** Kûfa/Medina-2-S-coded chapters, whether letter-coded or not:

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		LETTER CODES	
			MEDINA 2-S	KÛFA		
1	THE COW	2	285	286	ALM	الم
2	THE WOMEN	4	175	176	-	-
3	THE TABLE	5	122	120	-	-
4	THE HERDS	6	167	165	-	-
5	THE SUPPLEMENTS	8	76	75	-	-
6	THE REVISION	9	130	129	-	-
7	HÛD	11	121	123	ALR	الر
8	THE THUNDER	13	44	43	ALMR	الم ر
9	ABRAHAM	14	54	52	ALR	الر
10	THE ROUTING	17	110	111	-	-
11	THE CRYPT	18	105	110	-	-

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		LETTER CODES	
			MEDINA 2-S	KÛFA		
12	MARY	19	99	98	KHYΣŞ	كهيعص
13	ṬA-HA	20	134	135	ṬH	طه
14	THE ANNUNCIATORS	21	111	112	-	-
15	THE PILGRIMAGE	22	76	78	-	-
16	THE BELIEVERS	23	119	118	-	-
17	THE LIGHT	24	62	64	-	-
18	THE POETS	26	226	227	ṬSM	طسم
19	THE ANTS	27	95	93	ṬS	طس
20	THE ROMANS	30	59	60	ALM	الم
21	LUQMÂN	31	33	34	ALM	الم
22	SHAPER	35	46	45	-	-
23	YA-SÎN	36	82	83	YS	يس
24	ŞÂD	38	86	88	Ş	ص
25	THE GROUPS	39	72	75	-	-
26	FORGIVER	40	84	85	ḤM	ح
27	DETAILED	41	53	54	ḤM	ح
28	THE CONSULTATION	42	50	53	ḤM ΣSQ	حم عسق
29	THE SMOKE	44	56	59	ḤM	ح
30	THE LYING	45	36	37	ḤM	ح
<b>31</b>	THE ERGS	46	34	35	ḤM	ح

❷ By adding the differences in the number of verses<sup>1</sup> between the two Readings, for each of these **31** Kûfa/Medina-2-S-coded chapters, we once again get **49**. **49**, just like the **49** code letters we find from the first to the last of these chapters and like the **49** Kûfa/Medina-2-S-coded chapters.

<sup>1</sup> If we take into account the absolute value of this difference.

DOUBLE CODING, LETTERS AND VERSE-COUNTS

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		VERSE DIFF.	LETTER CODES	
			MEDINA 2-S	KÛFA			
1	THE COW	2	285	286	1	A L M 1 2 3	الم 3 2 1
2	THE WOMEN	4	175	176	+ 1	-	-
3	THE TABLE	5	122	120	+ 2	-	-
4	THE HERDS	6	167	165	+ 2	-	-
5	THE SUPPLEMENTS	8	76	75	+ 1	-	-
6	THE REVISION	9	130	129	+ 1	-	-
7	HÛD	11	121	123	+ 2	A L R 4 5 6	الر 6 5 4
8	THE THUNDER	13	44	43	+ 1	A L M R 7 8 9 10	الم 10 9 8 7
9	ABRAHAM	14	54	52	+ 2	A L R 11 12 13	الر 13 12 11
10	THE ROUTING	17	110	111	+ 1	-	-
11	THE CRYPT	18	105	110	+ 5	-	-
12	MARY	19	99	98	+ 1	K H Y Σ Ş 14 15 16 17 18	كهيعص 18 17 16 15 14
13	ṬA-HA	20	134	135	+ 1	Ṭ H 19 20	طه 20 19
14	THE ANNUNCIATORS	21	111	112	+ 1	-	-
15	THE PILGRIMAGE	22	76	78	+ 2	-	-
16	THE BELIEVERS	23	119	118	+ 1	-	-
17	THE LIGHT	24	62	64	+ 2	-	-
18	THE POETS	26	226	227	+ 1	Ṭ S M 21 22 23	طسم 23 22 21
19	THE ANTS	27	95	93	+ 2	Ṭ S 24 25	طس 25 24
20	THE ROMANS	30	59	60	+ 1	A L M 26 27 28	الم 28 27 26
21	LUQMÂN	31	33	34	+ 1	A L M 29 30 31	الم 31 30 29

# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		VERSE DIFF.	LETTER CODES	
			MEDINA 2-S	KÛFA			
22	SHAPER	35	46	45	+ 1	-	-
23	YA-SÎN	36	82	83	+ 1	Y S 32 33	يس 33 32
24	ŞÂD	38	86	88	+ 2	Ş 34	ص 34
25	THE GROUPS	39	72	75	+ 3	-	-
26	FORGIVER	40	84	85	+ 1	H M 35 36	حم 36 35
27	DETAILED	41	53	54	+ 1	H M 37 38	حم 38 37
28	THE CONSULTATION	42	50	53	+ 3	H M Σ S Q 39 40 41 42 43	حم عقب 43 42 41 40 39
29	THE SMOKE	44	56	59	+ 3	H M 44 45	حم 45 44
30	THE LYING	45	36	37	+ 1	H M 46 47	حم 47 46
31	THE ERGS	46	34	35	+ 1	H M 48 49	حم 49 48



= 49	49 code letters
---------	-----------------

There are therefore **31** Kûfa/Medina-2-S-coded chapters from the first to the last twice-coded chapter. Likewise, in the entire Qurân, there are **31** Kûfa/Medina-2-S-coded chapters, which do not begin with a letter code:

- 49** Kûfa/Medina-2-S-coded chapters
- **18** twice-coded chapters

---

- = **31** Kûfa/Medina-2-S-coded chapters  
which do not begin with a letter code

Then after the **18<sup>th</sup>** and last twice-coded chapter ("**THE ERGS**", 46<sup>th</sup> of the vulgate), there are **18** remaining Kûfa/Medina-2-S-coded chapters in the vulgate order:

These few observations bring out the numbers **18** and **31**.

**49** is just as much the sum of **19** and **30** as are **18** and **31**:

$49 = 19 + 30 = 18 + 31$
--------------------------

In the first addition, we find again the **19**, and in the second, the **18**:

- **19**, the vulgate order number of chapter "**MARY**," with the longest letter code;
- and **18**, the vulgate order number of chapter "**THE CRYPT**," with the largest difference in the number of Kûfa/Medina 2-S verses.

\* \* \*

In the whole **49** Kûfa/Medina-2-S-coded chapters, the **18** twice-coded chapters delimit a subset of **31** Kûfa/Medina-2-S-coded chapters. We now have **18** remaining Kûfa/Medina-2-S-coded chapters, which are not letter-coded, and they are located after the **18<sup>th</sup>** and last twice-coded chapter.



# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

	TITLE OF THE CHAPTERS	VULG. ORDER	NUMBER OF VERSES MEDINA2-S / KÛFA		LETTER CODES		
1	THE COW	2	285	286	A L M	الم	1
2	THE WOMEN	4	175	176	-	-	-
3	THE TABLE	5	122	120	-	-	-
4	THE HERDS	6	167	165	-	-	-
5	THE SUPPLEMENTS	8	76	75	-	-	-
6	THE REVISION	9	130	129	-	-	-
7	HÛD	11	121	123	A L R	الر	2
8	THE THUNDER	13	44	43	A L M R	الر	3
9	ABRAHAM	14	54	52	A L R	الر	4
10	THE ROUTING	17	110	111	-	-	-
11	THE CRYPT	18	105	110	-	-	-
12	MARY	19	99	98	K H Y S Ş	كهيعص	5
13	TA-HA	20	134	135	Ṭ H	طه	6
14	THE ANNUNCIATORS	21	111	112	-	-	-
15	THE PILGRIMAGE	22	76	78	-	-	-
16	THE BELIEVERS	23	119	118	-	-	-
17	THE LIGHT	24	62	64	-	-	-
18	THE POETS	26	226	227	Ṭ S M	طسم	7
19	THE ANTS	27	95	93	Ṭ S	طس	8
20	THE ROMANS	30	59	60	A L M	الم	9
21	LUQMÂN	31	33	34	A L M	الم	10
22	SHAPER	35	46	45	-	-	-
23	YA-SÎN	36	82	83	Y S	يس	11
24	ŞÂD	38	86	88	Ş	ص	12
25	THE GROUPS	39	72	75	-	-	-
26	FORGIVER	40	84	85	Ḥ M	حم	13
27	DETAILED	41	53	54	Ḥ M	حم	14
28	THE CONSULTATION	42	50	53	Ḥ M Σ S Q	حم عسق	15
29	THE SMOKE	44	56	59	Ḥ M	حم	16
30	THE LYING	45	36	37	Ḥ M	حم	17
31	THE ERGS	46	34	35	Ḥ M	حم	18
32	MUHAMMAD	47	39	38	-	-	1
33	THE EVOLUTIVITY	52	47	49	-	-	2
34	THE CELESTIAL BODY	53	61	62	-	-	3
35	THE ORIGIN	55	77	78	-	-	4
36	THE CONCRETE	56	99	96	-	-	5
37	THE IRON	57	28	29	-	-	6
38	THE DISPUTE	58	21	22	-	-	7
39	NOAH	71	30	28	-	-	8
40	THE ENWRAPPED	73	18	20	-	-	9
41	THE COVERED	74	55	56	-	-	10
42	THE STRAIGHTENING	75	39	40	-	-	11
43	THE PULLERS	79	45	46	-	-	12
44	THE RADIANCE	89	32	30	-	-	13
45	THE ADHERENCE	96	20	19	-	-	14
46	THE SHAKING	99	9	8	-	-	15
47	THE RAVAGE	101	10	11	-	-	16
48	QURAYSH	106	5	4	-	-	17
49	THE HELP	107	6	7	-	-	18

18 twice-coded chapters

18 Kûfa/Medina-2-S-coded chapters  
non-letter-coded

Chapter **19** is one of the **18** twice-coded chapters, and its position in this set makes it distinct once again:

- it is the **5<sup>th</sup>** twice-coded chapter;
- its code consists of **5** letters.

The result is that, out of the **49** code letters found in the Kûfa/Medina-2-S-coded chapters, **44** are located outside of chapter **19** ( $49 - 5 = 44$ ). And **44** is the revelation order of chapter **19**. Remember that, in the entire Qurân, after chapter **19**, there are **44** code letters. This **mathematically, completely and definitively** confirms that emphasis is placed on chapter "**MARY**," and thereby, on Jesus son of Mary, the "*Saying of the True*."<sup>1</sup> This is what we have seen since the beginning of our study.

Here, these **44** letters are divided into **13** letters before chapter 19 and then **31** that come after ( $13 + 31 = 44$ ). Note that the digits making up the numbers **31** and **13** are identical.

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		LETTER CODES	
			MEDINA 2-S	KÛFA		
1	THE COW	2	285	286	A L M 1 2 3	الم 3 2 1
2	HOUD	11	121	123	A L R 4 5 6	الر 6 5 4
3	THE THUNDER	13	44	43	A L M R 7 8 9 10	المر 10 9 8 7
4	ABRAHAM	14	54	52	A L R 11 12 13	الر 13 12 11
<b>5</b>	<b>MARY</b>	19	99	98	<b>K H Y Σ Ş</b>	<b>كهيعص</b>
6	TA-HA	20	134	135	Ṭ H 1 2	طه 2 1
7	THE POETS	26	226	227	Ṭ S M 3 4 5	طسم 5 4 3
8	THE ANTS	27	95	93	Ṭ S 6 7	طس 7 6
9	THE ROMANS	30	59	60	A L M 8 9 10	الم 10 9 8
10	LUQMÂN	31	33	34	A L M 11 12 13	الم 13 12 11

<sup>1</sup> In chapter 19, verse 34.

# THE SUN RISES IN THE WEST – PROGRAMMED COINCIDENCE

	TITLE OF THE CHAPTERS	VULGATE ORDER	NUMBER OF VERSES		LETTER CODES	
			MEDINA 2-S	KÛFA		
11	YA-SÛN	36	82	83	Y S 14 15	يس 15 14
12	ŞÂD	38	86	88	Ş 16	ص 16
13	FORGIVER	40	84	85	Ĥ M 17 18	حم 18 17
14	DETAILED	41	53	54	Ĥ M 19 20	حم 20 19
15	THE CONSULTATION	42	50	53	Ĥ M Σ S Q 21 22 23 24 25	حم عسق 25 24 23 22 21
16	THE SMOKE	44	56	59	Ĥ M 26 27	حم 27 26
17	THE LYING	45	36	37	Ĥ M 28 29	حم 29 28
18	THE ERGS	46	34	35	Ĥ M 30 31	حم 31 30

\* \* \*

We have seen that, out of the **30** letter codes contained in the Qurân, **19** are found in Kûfa/Medina-2-S-coded chapters. So there are **11** letter codes beginning chapters which are not Kûfa/Medina-2-S-coded, or stated otherwise, which have the same number of verses in the two Readings:

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODES		NUMBER OF VERSES
<b>1</b>	THE CONTINUITY OF ٱIMRÂN	3	89	ALM	الم	200
<b>2</b>	THE CHAIRS	7	39	ALMŞ	المص	206
<b>3</b>	JONAH	10	51	ALR	الر	109
<b>4</b>	JOSEPH	12	53	ALR	الر	111
<b>5</b>	AL-ĤIJR	15	54	ALR	الر	99
<b>6</b>	THE NARRATION	28	49	ṬSM	طسم	88
<b>7</b>	THE SPIDER	29	85	ALM	الم	69
<b>8</b>	THE PROSTRATION	32	75	ALM	الم	30
<b>9</b>	THE ORNAMENT	43	63	ĤM	حم	89
<b>10</b>	QÂF	50	34	Q	ق	45
<b>11</b>	THE CALAME	68	2	N	ن	52

Concerning these **11** chapters, note that the addition of their respective numbers of vulgate is equal to **297**, the multiple of **11** by **27**:

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODES		NUMBER OF VERSES
<b>1</b>	THE CONTINUITY OF <sup>٢</sup> IMRÂN	<b>3</b>	89	ALM	الم	200
<b>2</b>	THE CHAIRS	+ <b>7</b>	39	ALMŞ	المص	206
<b>3</b>	JONAH	+ <b>10</b>	51	ALR	الر	109
<b>4</b>	JOSEPH	+ <b>12</b>	53	ALR	الر	111
<b>5</b>	AL-ĤIJR	+ <b>15</b>	54	ALR	الر	99
<b>6</b>	THE NARRATION	+ <b>28</b>	49	ṬSM	طسم	88
<b>7</b>	THE SPIDER	+ <b>29</b>	85	ALM	الم	69
<b>8</b>	THE PROSTRATION	+ <b>32</b>	75	ALM	الم	30
<b>9</b>	THE ORNAMENT	+ <b>43</b>	63	ĤM	حم	89
<b>10</b>	QÂF	+ <b>50</b>	34	Q	ق	45
<b>11</b>	THE CALAME	+ <b>68</b>	2	N	ن	52



$$= 297 = 27 \times 11$$

Moreover, the sum of their revelation order numbers corresponds exactly to twice **297**, that is, **594**, the multiple of **11** by **54**, while, as we know, vulgate order and revelation order are independent:

	TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODES		NUMBER OF VERSES
<b>1</b>	THE CONTINUITY OF <sup>٢</sup> IMRÂN	3	<b>89</b>	ALM	الم	200
<b>2</b>	THE CHAIRS	7	+ <b>39</b>	ALMŞ	المص	206
<b>3</b>	JONAH	10	+ <b>51</b>	ALR	الر	109
<b>4</b>	JOSEPH	12	+ <b>53</b>	ALR	الر	111
<b>5</b>	AL-ĤIJR	15	+ <b>54</b>	ALR	الر	99
<b>6</b>	THE NARRATION	28	+ <b>49</b>	ṬSM	طسم	88
<b>7</b>	THE SPIDER	29	+ <b>85</b>	ALM	الم	69
<b>8</b>	THE PROSTRATION	32	+ <b>75</b>	ALM	الم	30
<b>9</b>	THE ORNAMENT	43	+ <b>63</b>	ĤM	حم	89
<b>10</b>	QÂF	50	+ <b>34</b>	Q	ق	45
<b>11</b>	THE CALAME	68	+ <b>2</b>	N	ن	52



$$= 594 = 54 \times 11$$

Still regarding these **11** chapters, letter-coded but non-Kûfa/Medina-2-S-coded: the sum of their respective positions among the letter-coded chapters is equal to **152**, both in the vulgate and revelation orders; **152** is a multiple of **19** ( $8 \times 19 = 152$ ).

	TITLE OF THE CHAPTERS	VULG. ORDER	REVEL. ORDER	LETTER-CODED CHAPTERS			
				LETTER CODES		VULG. ORDER	REVEL. ORDER
<b>1</b>	THE CONTINUITY OF ʿIMRÂN	3	89	ALM	الم	<b>2</b>	<b>28</b>
<b>2</b>	THE CHAIRS	7	39	ALMŞ	المص	+ <b>3</b>	+ <b>4</b>
<b>3</b>	JONAH	10	51	ALR	الر	+ <b>4</b>	+ <b>11</b>
<b>4</b>	JOSEPH	12	53	ALR	الر	+ <b>6</b>	+ <b>13</b>
<b>5</b>	AL-ĤIJR	15	54	ALR	الر	+ <b>9</b>	+ <b>14</b>
<b>6</b>	THE NARRATION	28	49	ṬSM	طسم	+ <b>14</b>	+ <b>10</b>
<b>7</b>	THE SPIDER	29	85	ALM	الم	+ <b>15</b>	+ <b>26</b>
<b>8</b>	THE PROSTRATION	32	75	ALM	الم	+ <b>18</b>	+ <b>24</b>
<b>9</b>	THE ORNAMENT	43	63	ĤM	حم	+ <b>24</b>	+ <b>19</b>
<b>10</b>	QÂF	50	34	Q	ق	+ <b>28</b>	+ <b>2</b>
<b>11</b>	THE CALAME	68	2	N	ن	+ <b>29</b>	+ <b>1</b>

↓

↓

= <b>152</b>	= <b>152</b>
--------------	--------------

\* \* \*

The twice-coded chapters reveal the extremely high degree of elaboration of the Qurân's mathematically constructed structure. Indeed, not only do they masterfully confirm the results obtained throughout our study and strengthen the two coding systems, letter codes and verse-count codes of the Qurân, but, more importantly, they show to what extent this science can enlighten the mind and conscience. As exemplified in the verse: *"God Is The Light of the skies and the earth. The example of His Light is like a hearth; within it is a lamp, the lamp is in a lantern, the lantern is as an atomistic star fuelled from a Blessed tree, olive, neither eastern (splendid) and nor western (dull), his oil feints to blaze and [even] if no fire touched it: light upon light. God Guides to His Light*

***whomever He Wills, and God Applies examples for the people; and God, of all things, Is All-Knowing 35"<sup>1</sup>***

It is now clear that the Qurân is "code upon code" and that it completes with argument and eloquence the messianic announcement linked to the end of the times of ignorantism. It is thus necessary to pursue and develop this field of research and study devoted to the Qurân, this is especially important and even essential, as a result of everything we have seen in these two volumes.

***"Do they not then meditate on the Qurân? Or on the hearts are their locks! 24"<sup>2</sup>; "God has Witnessed, and the angels (possessors) and those ranked first in knowledge, that certainly there is no God but He, Addressing by equity; There is no God but He, The Considerable, The Judge 18 Certainly the creance (religion) for God is Pacification (Islâm); and those who were Given the writing (book) did not differ except after knowledge had come to them, through intrigue between them; and whoever denigrates the Signs of God, then God Is Swift in account 19"<sup>3</sup>***

---

<sup>1</sup> Chapter 24, verse 35.

<sup>2</sup> Chapter 47, verse 24.

<sup>3</sup> Chapter 3, verses 18-19.

## CONCLUSION

Any study requires a conclusion. However, how can we conclude on the message highlighted in the Qurân? How can I summarise in just a few pages the extraordinary discoveries regarding the mysterious codes of letters of the Qurân, which have now been at least partially decrypted, more than fourteen centuries after their revelation thereof? And how can I condense the work of updating the perfect and unexpected consistency between the different Readings and verse-counts of the Qurân? In fact, each of these studies, and many others, requires, alone, an entire book. Therefore, while attesting that each hour has its own writing (book), just as each man has his own destiny, I entrust the rising and future generations with the task of enriching this work through their contributions. And God Is Witness to everything.

It would indeed be safer to say that this study is simply a **brief report**, an introduction to the messianic time, which is believed to be here. For all of humankind, we are in 2018 since the Messiah Jesus Son of Mary. We are informed and reminded of his Era, all over the world today, and it is no exaggeration to say so. What will come next, God will certainly show us and let us know.

The message emerging from the Qurân summarizes, clarifies and amplifies the messianic expectation which can be found in all civilisations and cultures across the world, under very different names and forms. Among these, the Jewish, Christian and Muslim traditions have left the most details on this promise made to mankind. These beliefs are based on the imminence of the Parousia, the advent of the Messiah and, beyond, of the **messianic Era**, which is claimed by some to be **more important than the Messiah himself**.

By the end of the twentieth century and at the start of the new millennium, humanity has entered an unprecedented political, socio-economic, ecological and moral crisis. At the same time, it has become unified and interconnected, so as to form a single interdependent community, cohabiting on a same planet. These are two irreversible events, so now we can actually speak of a humanity whose elements are linked.

Many of our contemporaries consider the various globalist expressions as the signs of the end of the times of ignorantism<sup>1</sup>, predicted for so long. The most rationalist, those who reject the apocalyptic visions, such as philosophers, historians and sociologists, discuss and use the concept of the "end of History." But beyond that, a new era is definitely coming, a messianic Era, with or without a personified Messiah. God has Notified us, Engraved this fateful completion, deep within us.

In short, we can say that unifying phenomena now characterize the human community: civilisation, science, technology, globalization, politics, economics, culture, social issues and especially the interconnection through the communication and information media; all the factors converge. Now it is notable that the different traditions associate the advent of the Messiah and/or Messianism with a general state of consciousness of mankind as a whole. This is in fact the case today and for the very first time in human history.

\* \* \*

Also true is the unifying phenomenon which now, as I emphasized in this book, characterizes the scientific world. Indeed, after breaking down into numerous schools for a long time, each confining themselves to their field of research, today scientists seek to discover the secret of the Universe and The Fundamental Principle of creation and life, by combining different disciplines.

---

<sup>1</sup> We can no longer ignore pollution, climate change, natural disasters, diseases, epidemics, wars, massacres, migrations, refugees, poverty, injustice...



## CONCLUSION

The scientific message regarding the Hour, the Straightening and the Resurrection, highlighted in the Qurân, clearly shows that God Is Omnipresent, in the destiny of all things and beings; it answers all of those who thought they could explain everything through atheistic materialism, chance, evolution, necessity... A large and growing number of scientists, and not the least important ones, are becoming theists as a result of new scientific discoveries in all fields, from the infinitesimally large to the infinitesimally small, from classical physics to quantum physics, from biochemistry to genetics, to molecular biology...

No researcher may now deny, with scientific arguments in support thereof, the existence of A Creative Principle. The mathematical and linguistic-based message highlighted in the Qurân is also a revelation allowing mankind to break free from the atheist rut in which its mind is dulled; in the end, left to the dictate of a soulless materialistic system, mankind has considerably restricted its spiritual development, instead of fully benefiting from its incredible scientific discoveries.

\* \* \*

By itself, the message decrypted in the Qurân therefore frees men of a heavy stultifying burden. Yet its discovery goes far beyond that: from the Qurân, wherein *"not an iota, not a dot"*<sup>1</sup> is no coincidence, but rather corresponds to a structured backdrop, it heralds the lifting of the veil on all of creation, the possibility to read and understand all things.

In other words, this message states facts, concerning the fulfillment of the promise made to the Ancients; and the form of this message as well as its content urge mankind to step out of the darknesses into the Light, namely, there is no god but God, Ultimate Goal of any knowledge, of any intelligent and lucid creature.

---

<sup>1</sup> *"Until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished."* (New Testament, Matthew, 5:18).

*"Certainly in the creation of the skies and the earth, and the alternation of night and day, there are assuredly signs for those ranked first in quintessences 190 Those who remember God, standing and sitting and on their sides, and reflect on the creation of the skies and the earth: 'Our Master! You did not create this falsely; Glory to You! So Protect us against the torment of the fire' 191"<sup>1</sup>*

\* \* \*

He who only sees with his eyes has received little science and all he knows about the world is its hollowness; certainly, he is unhappy. Lord God of goodness, of unequalled justice! I testify that You Are, that You have always Been, that You will forever Be; God of eternity! May You infinitely be Glorified, infinitely be Praised and infinitely be Thanked. I praise and thank God endlessly with all my heart, with all my mind and with all my soul for all His Benefits on my poor person. I was in darkness, so He Guided me towards His Light; I was sick, so He Healed me. He Made me knowledgeable, so I remain a student, renowned, so I remain discreet, important, so I remain humble, a master, so I remain a servant. I was nothing and I am nothing without His Grace; I repent all my sins and weaknesses, I ask Him to forgive me and the Believers; I turn to Him, hoping His Clemency and His Satisfaction, subject to His Will and indeed I am of the pacified, Muslims.

Praise be to God, Master of the Worlds.

---

<sup>1</sup> Chapter 3, verses 190-191.

# **APPENDICES**

## **SUMMARY TABLES**

## **Appendix 1**

### **GENERAL TABLE OF THE QURÂN No. 2**

#### **NUMBER OF VERSES OF THE CHAPTERS IN THE ELEVEN VERSE-COUNTS**

In the following table are collected general numerical data characterizing the Qurân:

- the vulgate and revelation orders of the chapters;
- the number of verses of the chapters in the eleven corresponding verse-counts.

		READINGS OF THE QURÂN / NUMBER OF VERSES														READINGS OF THE QURÂN / NUMBER OF VERSES											
		Medina 1		Medina 2		Mecca		Kûfa	Basra		Damascus	Homs	Medina 1			Medina 2		Mecca		Kûfa	Basra		Damascus	Homs			
TITLE OF THE CHAPTERS	114 CHAPTERS	Jafar	Shayba	Jafar	Shayba	Ubay	Zayd		Jahdari	Avoub Yaquub					TITLE OF THE CHAPTERS	114 CHAPTERS	Jafar	Shayba	Jafar		Shayba	Ubay			Zayd		
The Opener	1 5	7	7	7	7	7	7	7	7	7	7	7	The Dispute	58 105	22	22	21	21	21	21	22	22	22	22			
The Cow	2 87	285	285	285	285	285	285	286	287	287	285	285	The Aggregation	59 101	24	24	24	24	24	24	24	24	24	24			
The Continuity of ؑImrân	3 89	200	200	200	200	200	200	200	200	200	200	200	The Examined	60 91	13	13	13	13	13	13	13	13	13	13			
The Women	4 92	175	175	175	175	175	175	176	175	175	177	177	The Rank	61 109	14	14	14	14	14	14	14	14	14	14			
The Table	5 112	122	122	122	122	122	122	120	123	123	122	122	The Friday	62 110	11	11	11	11	11	11	11	11	11	11			
The Herds	6 55	167	167	167	167	167	167	165	166	166	166	166	The Hypocrites	63 104	11	11	11	11	11	11	11	11	11	11			
The Chairs	7 39	206	206	206	206	206	206	206	205	205	205	205	The Disconsideration	64 108	18	18	18	18	18	18	18	18	18	18			
The Supplements	8 88	76	76	76	76	76	76	75	76	76	77	77	The Divorce	65 99	12	12	12	12	12	12	12	11	11	12			
The Revision	9 113	130	130	130	130	130	130	129	130	130	130	130	The Tabooization	66 107	12	12	12	12	12	12	12	12	12	13			
Jonah	10 51	109	109	109	109	109	109	109	109	109	110	110	The Possession	67 77	30	31	30	31	31	30	30	30	30	30			
Hûd	11 52	122	122	121	121	121	121	123	121	121	122	122	The Calame	68 2	52	52	52	52	52	52	52	52	52	52			
Joseph	12 53	111	111	111	111	111	111	111	111	111	111	111	The Prover	69 78	52	52	52	52	52	52	52	51	51	52			
The Thunder	13 96	44	44	44	44	44	44	43	45	45	47	47	The Ascents	70 79	44	44	44	44	44	44	44	44	44	44			
Abraham	14 72	54	54	54	54	54	54	52	51	51	55	55	Noah	71 71	30	30	30	30	30	30	28	29	29	30			
Al-Hijr	15 54	99	99	99	99	99	99	99	99	99	99	99	The Genes	72 40	28	28	28	28	28	28	28	28	28	28			
The Bees	16 70	128	128	128	128	128	128	128	128	128	128	128	The Enwrapped	73 3	20	20	18	18	19/20	19/20	20	19	19	20			
The Routing	17 50	110	110	110	110	110	110	111	110	110	110	110	The Covered	74 4	56	56	55	55	55	55	56	56	56	55			
The Crypt	18 69	105	105	105	105	105	105	110	111	111	106	106	The Straightening	75 31	39	39	39	39	39	39	40	39	39	39			
Mary	19 44	98	98	99	99	99	99	98	98	98	98	98	The Human	76 98	31	31	31	31	31	31	31	31	31	31			
Ta-Ha	20 45	134	134	134	134	134	134	135	132	132	140	139	The Envoys	77 33	50	50	50	50	50	50	50	50	50	50			
The Annunciators	21 73	111	111	111	111	111	111	112	111	111	111	111	The Announcement	78 80	40	40	40	40	40/41	40/41	40	41	41	40			
The Pilgrimage	22 103	76	76	76	76	76	77	77	78	75	75	74	The Pullers	79 81	45	45	45	45	45	45	46	45	45	45			
The Believers	23 74	119	119	119	119	119	119	118	119	119	119	118	He Frowned	80 24	41	42	41	42	42	42	42	41	41	40			
The Light	24 102	62	62	62	62	62	62	64	64	64	64	63	The Winding	81 7	28	29	28	29	29	29	29	29	29	29			
The Discerning	25 42	77	77	77	77	77	77	77	77	77	77	77	The Unshaping	82 82	19	19	19	19	19	19	19	19	19	19			
The Poets	26 47	227	227	226	226	226	226	227	226	226	227	227	The Fraudsters	83 86	36	36	36	36	36	36	36	36	36	36			

The Ants	27	48	95	95	95	95	95	95	93	94	94	94	94	The Tear	84	83	25	25	25	25	25	25	25	25	23	23	23	24
The Narration	28	49	88	88	88	88	88	88	88	88	88	88	88	The Constellations	85	27	22	22	22	22	22	22	22	22	22	22	22	22
The Spider	29	85	69	69	69	69	69	69	69	69	69	69	70	The Methodical	86	36	16	16	17	17	17	17	17	17	17	17	17	17
The Romans	30	84	60	60	59	59	59	59	60	60	60	60	60	The Most-High	87	8	19	19	19	19	19	19	19	19	19	19	19	19
Luqmân	31	57	33	33	33	33	33	33	34	34	34	34	34	The Enveloper	88	68	26	26	26	26	26	26	26	26	26	26	26	26
The Prostration	32	75	30	30	30	30	30	30	30	29	29	30	30	The Radiance	89	10	32	32	32	32	32	32	30	29	29	30	30	
The Coalized	33	90	73	73	73	73	73	73	73	73	73	73	73	The Place	90	35	20	20	20	20	20	20	20	20	20	20	20	20
Saba	34	58	54	54	54	54	54	54	54	54	54	55	55	The Sun	91	26	16	16	15	15	16	16	15	15	15	15	15	15
Shaper	35	43	45	45	46	46	45	45	45	45	45	46	44	The Night	92	9	21	21	21	21	21	21	21	21	21	21	21	21
Ya-Sîn	36	41	82	82	82	82	82	82	83	82	82	82	82	The Daytime	93	11	11	11	11	11	11	11	11	11	11	11	11	11
The Rangers	37	56	181	182	181	182	182	182	182	181	181	182	182	The Decortication	94	12	8	8	8	8	8	8	8	8	8	8	8	8
Şâd	38	38	86	86	86	86	86	86	88	85	86	86	86	The Fig Tree	95	28	8	8	8	8	8	8	8	8	8	8	8	8
The Groups	39	59	72	72	72	72	72	72	75	72	72	73	72	The Adherence	96	1	20	20	20	20	20	20	19	19	19	18	18	
Forgiver	40	60	84	84	84	84	84	84	85	82	82	86	84	The Measure	97	25	5	5	5	5	6	6	5	5	5	6	6	
Detailed	41	61	53	53	53	53	53	53	54	52	52	52	52	The Explicit	98	100	8	8	8	8	8	8	8	9	9	9	9	9
The Consultation	42	62	50	50	50	50	50	50	53	50	50	50	53	The Shaking	99	93	8	8	9	9	9	9	8	9	9	9	9	9
The Ornament	43	63	89	89	89	89	89	89	89	89	89	88	88	The Coursers	100	14	11	11	11	11	11	11	11	11	11	11	11	11
The Smoke	44	64	56	56	56	56	56	56	59	57	57	56	56	The Ravage	101	30	10	10	10	10	10	10	11	8	8	8	8	8
The Lying	45	65	36	36	36	36	36	36	37	36	36	36	36	The Multiplication	102	16	8	8	8	8	8	8	8	8	8	8	8	8
The Ergs	46	66	34	34	34	34	34	34	35	34	34	34	34	The Epoch	103	13	3	3	3	3	3	3	3	3	3	3	3	3
Muḥammad	47	95	39	39	39	39	39	39	38	40	40	39	41	The Pointing	104	32	9	9	9	9	9	9	9	9	9	9	9	9
The Opening	48	111	29	29	29	29	29	29	29	29	29	29	29	The Elephant	105	19	5	5	5	5	5	5	5	5	5	5	5	5
The Walls	49	106	18	18	18	18	18	18	18	18	18	18	18	Quraysh	106	29	5	5	5	5	5	5	4	4	4	4	4	5
Qâf	50	34	45	45	45	45	45	45	45	45	45	45	45	The Help	107	17	6	6	6	6	6	6	7	7	7	6	7	
The Atomizations	51	67	60	60	60	60	60	60	60	60	60	60	60	The Multiple	108	15	3	3	3	3	3	3	3	3	3	3	3	3
The Evolutivity	52	76	47	47	47	47	47	47	49	48	48	49	49	The Denigrators	109	18	6	6	6	6	6	6	6	6	6	6	6	6
The Celestial body	53	23	61	61	61	61	61	61	62	61	61	61	62	The Succour	110	114	3	3	3	3	3	3	3	3	3	3	3	3
The Moon	54	37	55	55	55	55	55	55	55	55	55	55	55	The Fibre	111	6	5	5	5	5	5	5	5	5	5	5	5	5
The Origin	55	97	77	77	77	77	77	77	78	76	76	78	78	The Exclusivity	112	22	4	4	4	4	5	5	4	4	4	5	5	5
The Concrete	56	46	99	99	99	99	99	99	96	97	97	99	96	The Fission	113	20	5	5	5	5	5	5	5	5	5	5	5	5
The Iron	57	94	28	28	28	28	28	28	29	29	29	28	28	The People	114	21	6	6	6	6	7	7	6	6	6	7	7	7

## Appendix 2

### HAPAX OF THE *BASMALAH*

#### The *basmalah* (البسمة)

The expression "*IN THE NAME OF GOD THE ORIGIN THE ARRANGING*" (بسم الله الرحمن الرحيم), opening all of the chapters of the Qurân except one<sup>1</sup>, appears only once **at the beginning of a chapter** as a separate verse. The verse in question is verse 1 of chapter 1, "*THE OPENER*" (الفاتحة).

Only once in the Qurân, the expression "*IN THE NAME OF GOD THE ORIGIN THE ARRANGING*" (بسم الله الرحمن الرحيم) is found within a chapter. It is the singular *basmalah* located in verse 30 of chapter 27, "*THE ANTS*" (النمل).

\* \* \*

#### The writing of the word *bi-'smi* (باسم)

In the expression "In The Name of God" ("*Bismi Allah*", بسم الله), "*In The Name of/By The Name of*" is exceptionally written without an *alif* (إ): "*bismi*" (يسم). It is the case in the *basmalât*, and only once in the Quranic text, in chapter 11, "*HÛD*," verse 41: "(...) *In The Name of God* (بسم الله) (...)." In any other circumstance, in the Qurân, "*In The Name of*" is written with an *alif* (إ): "*bi-'smi*" (باسم).

#### The Attribute of God *The Origin* (Al-Rahmân, الرحمن)

The Qurân is made up of 114 chapters. Each one has a title, but only one of these titles is one of the words of the opening (the *basmalah*, البسمة), the 55<sup>th</sup>, "*THE ORIGIN*" (الرحمن).

#### The Attribute of God *The Arranging* (Al-Rahîm, الرحيم)

Only once in the Qurân, the attribute "*arranging*" (*rahîm*, رحيم) is not used for God, but to designate a man, the Envoy, in chapter 9, verse 128.

---

<sup>1</sup> Chapter 9.

## Appendix 3

QURANIC HAPAX CITED IN <i>THE SUN RISES IN THE WEST</i>		TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NO.	SEE PAGE
"Arranging" for the Envoy	رحيم (rahîm)	THE REVISION	9	128	149
non-visible <i>basmalah</i>	البسملة غير مرئية	THE REVISION	9	-	152
Singular <i>basmalah</i>	البسملة الفريدة	THE ANTS	27	30	153
"Nineteen"	تسعة عشر (tis <sup>ˤ</sup> ata ˤashar <sup>a</sup> )	THE COVERED	74	30	160
"Fabulous"	فريا (fariyy <sup>an</sup> )	MARY	19	27	170
"Mary daughter of ˤImrân"	مريم ابنت عمران (Maryama 'ibnata ˤimrân)	THE TABOOIZATION	66	12	171
"Its ornament" linked to the end of the times of ignorantism	زخرفها (zukhrufahâ)	JONAH	10	24	173
"Aḥmad"	أحمد (Aḥmad)	THE RANK	61	6	174
"The Hour" cited while giving an Envoy a role relating to this.	الساعة (al-sâ'ah)	THE ORNAMENT	43	61	176
"The day of the Straightening (Resurrection)" cited with an Envoy	يوم القيامة (yawm al-qiyâmah)	THE WOMEN	4	159	176



QURANIC HAPAX CITED IN <i>THE SUN RISES IN THE WEST</i>		TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NO.	SEE PAGE
"Frowned"	عبوسا ( <sup>ʿ</sup> <i>abûss<sup>an</sup></i> )	THE HUMAN	76	10	185
"Tensed up"	بسر ( <i>bassara</i> )	THE COVERED	74	22	186
"Uzair"	عزيز ( <sup>ʿ</sup> <i>uzayr</i> )	THE REVISION	9	30	188
"The Decipherer"	الرقيم ( <i>al-raqîm</i> )	THE CRYPT	18	9	196
"We Turn them over"	نقلبهم ( <i>nuqallibuhum</i> )	THE CRYPT	18	18	203
"His volant"	طوره ( <i>tâ'iruhu</i> )	THE ROUTING	17	13	209
"Our Argument"	حجتنا ( <i>hujjatunâ</i> )	THE HERDS	6	83	212
"Compact"	رتقا ( <sup>an</sup> <i>ratq</i> )	THE ANNUNCIATORS	21	30	214
"Separated"	فقتهما ( <i>fataqnâhumâ</i> )	THE ANNUNCIATORS	21	30	214
"Expander"	موسعون ( <i>mûssi<sup>z</sup>ûn</i> )	THE ATOMIZATIONS	51	47	215
"Pushing"	بَكَّة ( <i>bakkah</i> )	THE CONTINUITY OF IMRÂN	3	96	216
"Joint"	مصلى ( <i>muṣallâ</i> )	THE COW	2	125	217

QURANIC HAPAX CITED IN <i>THE SUN RISES IN THE WEST</i>		TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NO.	SEE PAGE
"The day of the greatest pilgrimage (argumentation)"	يوم الحج الأكبر (yawm al-ḥajjī al-‘akbar)	THE REVISION	9	3	219
"The exhibition and what it hides"	الجهر وما يخفى (al jahra wa mâ yakhfâ)	THE MOST-HIGH	87	7	224
"Aaron's sister"	أخت هرون (‘ukhta Hârûn)	MARY	19	28	231
"The most-high" to refer to Moses	الأعلى (al-’a‘lâ)	ṬA-HA	20	68	234
"Chronographed"	موقوتا (mawqûṭ <sup>an</sup> )	THE WOMEN	4	103	243
"Recommencing"	عيدا (‘îd <sup>an</sup> )	THE TABLE	5	114	248
"Eighty"	ثمانين (thamânîn)	THE LIGHT	24	4	259
"Extension" (baṣṭat <sup>an</sup> written with a ṣâd (ص/س))	بصطة (baṣṭat <sup>an</sup> )	THE CHAIRS	7	69	373
"brothers of Lot"	إخوان لوط (‘ikhwânu Lût)	QÂF	50	13	375

## Appendix 4

### THE FOURTEEN READINGS OF THE QURÂN

For each of the 14 Readings, this table indicates the place of diffusion, the Reader(s) that made it known, as well as the two most famous transmitters thereof. The complete chains of transmission are listed in specialised works.

NAME OF THE CITY		READERS		TRANSMITTERS OF THE READINGS AND DATE OF THEIR DEATH
1	Medina	1	Nâfi <sup>ؓ</sup>	Warsh (812/813)
				Qâlûn (834/835)
		2	Abû Ja <sup>ؓ</sup> far Yazîd Ibn Al-Qa <sup>ؓ</sup> qâ	ʿÎsâ Ibn Waedân (776/777)
				Sulaymân Ibn Jammâz (786/787)
2	Mecca	3	Abdallah Ibn Kathîr	Qunbul (903/904)
				ʿAḥmad Ibn Moḥammad Al-Bazzî (864/865)
		4	Mohammed Ibn Maḥṣîn	ʿAḥmad Ibn Moḥammad Al-Bazzî (864/865)
				Ibn Shanbûdh (939/940)
3	Kûfa	5	ʿÂṣim Ibn Abî Al-Nujûd	Ḥafṣ (796/797)
				Shu <sup>ؓ</sup> ba Abû Bakr Ibn ʿAyyâsh (808/809)
		6	Ḥamza Ibn Ḥabîb Al-Zayyât	Khalaf Ibn Hishâm Al-Bazzâr (843/844)
				Khallâd Al-Ṣayrafî (834/835)
		7	Abu Al-Ḥasan Ali Al-Kisâʿî	Ḥafṣ Ibn ʿAmr Al-Dawrî (860/861)
				Al-Layth Ibn Khâlid (854/855)
		8	Khalaf Ibn Hishâm Al-Bazzâr	Ishâq Ibn ʿIbrâhîm (898/899)
				ʿIdrîs Al-Ḥaddâd (904/905)
		9	Al-ʿA <sup>ؓ</sup> mash	Al-Shanbûdhî (997/998)
				Al-Muṭawwa <sup>ؓ</sup> ʿî (981/982)

NAME OF THE CITY		READERS		TRANSMITTERS OF THE READINGS AND DATE OF THEIR DEATH
4	Basra	10	Abû ʿAmr Ibn Al-ʿAlâʾ	Ḥafṣ Ibn ʿAmr Al-Dawrî (860/861)
				Ṣâlah Ibn Ziyâd Al-Sûsî (874/875)
		11	Yaʿqûb Ibn ʾIshâq Al-Ḥaḍramî	Ruways Al-Luʾluʾî (852/853)
				Rûḥ Ibn ʿAbd Al-Muʾmin (849/850)
		12	Yaḥyâ Ibn Al-Mubârak Al-Yazîdî	Sulaymân Ibn Al-Ḥakam (849/850)
				ʾAḥmad Ibn Faraj (915/916)
		13	Al-Ḥasan Al-Baṣrî	Shujâʿ Al-Balkhî (805/806)
				Ḥafṣ Ibn ʿAmr Al-Dawrî (860/861)
5	Damascus	14	ʿAbdallâh Ibn ʿÂmir Al-Yaḥsubî	Hishâm Ibn ʿAmmâr Al-Zafrî (859/860)
				ʿAbdallâh Ibn Dhakwân (856/857)

## Appendix 5

### CITATIONS OF THE ATTRIBUTE OF GOD "THE ORIGIN" (*AL-RAḤMÂN*, الرحمن) IN THE QURÂN (excluding the opening *basmalât*)

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE OPENER	1	3
THE COW	2	163
THE THUNDER	13	30
THE ROUTING	17	110
MARY	19	18 - 26 - 44 - 45 - 58 - 61 - 69 - 75 - 78 - 85 - 87 - 88 - 91 - 92 - 93 - 96
TA-HA	20	5 - 90 - 108 - 109
THE ANNUNCIATORS	21	26 - 36 - 42 - 112
THE DISCERNING	25	26 - 59 - 60 (2) - 63
THE POETS	26	5
THE ANTS	27	30 <sup>1</sup>
YA-SÎN	36	11 - 15 - 23 - 52
DETAILED	41	2
THE ORNAMENT	43	17 - 19 - 20 - 33 - 36 - 45 - 81
QÂF	50	33
THE ORIGIN	55	1
THE AGGREGATION	59	22
THE POSSESSION	67	3 - 19 - 20 - 29
THE ANNOUNCEMENT	78	37 - 38
TOTAL		56

<sup>1</sup> Citation of the Attribute of God "The Origin" (*Al-Raḥmân*, الرحمن) in the singular *basmalah*.

## Appendix 6

### CITATIONS OF THE ATTRIBUTE "ARRANGING" (*RAḤĪM*, رَحِيم) IN THE QURÂN (excluding the opening *basmalât*)

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE OPENER	1	3
THE COW	2	37 - 54 - 128 - 143 - 160 - 163 - 173 - 182 - 192 - 199 - 218 - 226
THE CONTINUITY OF ʿIMRÂN	3	31 - 89 - 129
THE WOMEN	4	16 - 23 - 25 - 29 - 64 - 96 - 100 - 106 - 110 - 129 - 152
THE TABLE	5	3 - 34 - 39 - 74 - 98
THE HERDS	6	54 - 145 - 165
THE CHAIRS	7	153 - 167
THE SUPPLEMENTS	8	69 - 70
THE REVISION	9	5 - 27 - 91 - 99 - 102 - 104 - 117 - 118 - 128
JONAH	10	107
HÛD	11	41 - 90
JOSEPH	12	53 - 98
ABRAHAM	14	36
AL-ḤIJR	15	49
THE BEES	16	7 - 18 - 47 - 110 - 115 - 119
THE ROUTING	17	66
THE PILGRIMAGE	22	65
THE LIGHT	24	5 - 20 - 22 - 33 - 62
THE DISCERNING	25	6 - 70

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE POETS	26	9 - 68 - 104 - 122 - 140 - 159 - 175 - 191 - 217
THE ANTS	27	11 - 30 <sup>1</sup>
THE NARRATION	28	16
THE ROMANS	30	5
THE PROSTRATION	32	6
THE COALIZED	33	5 - 24 - 43 - 50 - 59 - 73
SABA	34	2
YA-SÎN	36	5 - 58
THE GROUPS	39	53
DETAILED	41	2 - 32
THE CONSULTATION	42	5
THE SMOKE	44	42
THE ERGS	46	8
THE OPENING	48	14
THE WALLS	49	5 - 12 - 14
THE EVOLUTIVITY	52	28
THE IRON	57	9 - 28
THE DISPUTE	58	12
THE AGGREGATION	59	10 - 22
THE EXAMINED	60	7 - 12
THE DISCONSIDERATION	64	14
THE TABOOIZATION	66	1
THE ENWRAPPED	73	20
TOTAL		114

---

<sup>1</sup> Citation of the Attribute of God "The Arranging" (*Al-Raḥîm*, الرحيم) in the singular *basmalah*.

## Appendix 7

### CITATIONS OF THE NAME "MARY" (مريم) IN THE QURÂN

	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
<i>Mary</i>	THE CONTINUITY OF ʔIMRÂN	3	36 - 37 - 42 - 43 - 44 - 45	11
	THE WOMEN	4	156 - 171	
	MARY	19	16 - 27	
	THE TABOOIZATION	66	12	
<i>The Messiah Jesus son of Mary</i>	THE CONTINUITY OF ʔIMRÂN	3	45	3
	THE WOMEN	4	157 - 171	
<i>Jesus son of Mary</i>	THE COW	2	87 - 253	13
	THE TABLE	5	46 - 78 - 110 - 112 - 114 - 116	
	MARY	19	34	
	THE COALIZED	33	7	
	THE IRON	57	27	
	THE RANK	61	6 - 14	
<i>The Messiah son of Mary</i>	THE TABLE	5	17 (2) - 72 - 75	5
	THE REVISION	9	31	
<i>Son of Mary</i>	THE BELIEVERS	23	50	2
	THE ORNAMENT	43	57	
TOTAL				34



## Appendix 8

### CITATIONS OF THE NAME "JESUS" (عيسى) IN THE QURÂN

	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
<i>Jesus</i>	THE COW	2	136	9
	THE CONTINUITY OF ʿIMRÂN	3	52 - 55 - 59 - 84	
	THE WOMEN	4	163	
	THE HERDS	6	85	
	THE CONSULTATION	42	13	
	THE ORNAMENT	43	63	
<i>Jesus son of Mary</i>	THE COW	2	87 - 253	13
	THE TABLE	5	46 - 78 - 110 - 112 - 114 - 116	
	MARY	19	34	
	THE COALIZED	33	7	
	THE IRON	57	27	
	THE RANK	61	6 - 14	
<i>The Messiah Jesus son of Mary</i>	THE CONTINUITY OF ʿIMRÂN	3	45	3
	THE WOMEN	4	157 - 171	
TOTAL				25

Regarding the term *the Messiah* used alone, it is mentioned three times in the Qurân: chapter 4 in verse 172, chapter 5 in verse 72 and chapter 9 in verse 30.

# Appendix 9

## CITATIONS OF THE NAME "ÂDAM" (ءادم) IN THE QURÂN

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE COW	2	31 - 33 - 34 - 35 - 37
THE CONTINUITY OF ءIMRÂN	3	33 - 59
THE TABLE	5	27
THE CHAIRS	7	11 - 19 - 26 - 27 - 31 - 35 - 172
THE ROUTING	17	61 - 70
THE CRYPT	18	50
MARY	19	58
ṬA-HA	20	115 - 116 - 117 - 120 - 121
YA-SÎN	36	60
TOTAL		25

## Appendix 10

### CITATIONS OF THE WORD "HOUR" (ساعة) IN THE QURÂN

	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
<i>Hour</i> (ساعة)	THE CHAIRS	7	34	8
	THE REVISION	9	117	
	JONAH	10	45 - 49	
	THE BEES	16	61	
	THE ROMANS	30	55	
	SABA	34	30	
	THE ERGS	46	35	
<i>The Hour</i> (الساعة)	THE HERDS	6	31 - 40	40
	THE CHAIRS	7	187	
	JOSEPH	12	107	
	AL-HIJR	15	85	
	THE BEES	16	77	
	THE CRYPT	18	21 - 36	
	MARY	19	75	
	TA-HA	20	15	
	THE ANNUNCIATORS	21	49	
	THE PILGRIMAGE	22	1 - 7 - 55	
	THE DISCERNING	25	11 (2)	
	THE ROMANS	30	12 - 14 - 55	
	LUQMÂN	31	34	
	THE COALIZED	33	63 (2)	
	SABA	34	3	
	FORGIVER	40	46 - 59	
	DETAILED	41	47 - 50	
	THE CONSULTATION	42	17 - 18	
	THE ORNAMENT	43	61 - 66 - 85	
	THE LYING	45	27 - 32 (2)	
	MUḤAMMAD	47	18	
	THE MOON	54	1 - 46 (2)	
	THE PULLERS	79	42	
TOTAL				48

# Appendix 11

## CITATIONS OF THE EXPRESSION "THE DAY OF THE STRAIGHTENING" (يوم القيامة) (RESURRECTION) IN THE QURÂN

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE COW	2	85 - 113 - 174 - 212
THE CONTINUITY OF ʿIMRÂN	3	55 - 77 - 161 - 180 - 185 - 194
THE WOMEN	4	87 - 109 - 141 - 159
THE TABLE	5	14 - 36 - 64
THE HERDS	6	12
THE CHAIRS	7	32 - 167 - 172
JONAH	10	60 - 93
HÛD	11	60 - 98 - 99
THE BEES	16	25 - 27 - 92 - 124
THE ROUTING	17	13 - 58 - 62 - 97
THE CRYPT	18	105
MARY	19	95
TA-HA	20	100 - 101 - 124
THE ANNUNCIATORS	21	47
THE PILGRIMAGE	22	9 - 17 - 69
THE BELIEVERS	23	16
THE DISCERNING	25	69
THE NARRATION	28	41 - 42 - 61 - 71 - 72
THE SPIDER	29	13 - 25
THE PROSTRATION	32	25
SHAPER	35	14
THE GROUPS	39	15 - 24 - 31 - 47 - 60 - 67
DETAILED	41	40
THE CONSULTATION	42	45
THE LYING	45	17 - 26
THE ERGS	46	5
THE DISPUTE	58	7
THE EXAMINED	60	3
THE CALAME	68	39
THE STRAIGHTENING	75	1 - 6
TOTAL		70

## Appendix 12

### CITATIONS OF THE WORD "CRYPT" (كهف) IN THE QURÂN

	TITLE OF THE CHAPTER	VULGATE ORDER	VERSE NUMBER	
<i>the crypt</i> (الكهف)	THE CRYPT	18	9 - 10 - 11 - 16	<i>4</i>
<i>their crypt</i> (كهفهم)			17 - 25	<i>2</i>
TOTAL				<i>6</i>

## Appendix 13

### CITATIONS OF THE WORD "TRUE" (ḤAQ, حق) IN THE QURÂN

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE COW	2	26 - 42 (2) - 61 - 71 - 91 - 109 - 119 - 121 - 144 - 146 - 147 - 149 - 176 - 180 - 213 (2) - 236 - 241 - 252 - 282 (2)
THE CONTINUITY OF IMRÂN	3	3 - 21 - 60 - 62 - 71 (2) - 86 - 102 - 108 - 112 - 154 - 181
THE WOMEN	4	105 - 122 - 151 - 155 - 170 - 171
THE TABLE	5	27 - 48 (2) - 77 - 83 - 84 - 116
THE HERDS	6	5 - 30 - 57 - 62 - 66 - 73 (2) - 91 - 93 - 114 - 151
THE CHAIRS	7	8 - 33 - 43 - 44 (2) - 53 - 89 - 105 - 118 - 146 - 159 - 169 - 181
THE SUPPLEMENTS	8	4 - 5 - 6 - 7 - 8 - 32 - 74
THE REVISION	9	29 - 33 - 48 - 111
JONAH	10	4 - 5 - 23 - 30 - 32 (2) - 35 (3) - 36 - 53 (2) - 55 - 76 - 77 - 82 - 94 - 103 - 108
HÛD	11	17 - 45 - 79 - 120
JOSEPH	12	51 - 100
THE THUNDER	13	1 - 14 - 17 - 19
ABRAHAM	14	19 - 22
AL-HIJR	15	8 - 55 - 64 - 85
THE BEES	16	3 - 38 - 102
THE ROUTING	17	33 - 81 - 105 (2)
THE CRYPT	18	13 - 21 - 29 - 44 - 56 - 98
MARY	19	34
TA-HA	20	114
THE ANNUNCIATORS	21	18 - 24 - 55 - 97 - 112
THE PILGRIMAGE	22	6 - 40 - 54 - 62 - 74 - 78
THE BELIEVERS	23	41 - 62 - 70 (2) - 71 - 90 - 116
THE LIGHT	24	25 (2) - 49
THE DISCERNING	25	26 - 33 - 68
THE ANTS	27	79

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE NARRATION	28	3 - 13 - 39 - 48 - 53 - 75
THE SPIDER	29	44 - 68
THE ROMANS	30	8 - 47 - 60
LUQMÂN	31	9 - 30 - 33
THE PROSTRATION	32	3
THE COALIZED	33	4 - 53
SABA	34	6 - 23 - 26 - 43 - 48 - 49
SHAPER	35	5 - 24 - 31
THE RANGERS	37	37
ŞÂD	38	22 - 26 - 64 - 84 (2)
THE GROUPS	39	2 - 5 - 41 - 67 - 69 - 75
FORGIVER	40	5 - 20 - 25 - 55 - 75 - 77 - 78
DETAILED	41	15 - 53
THE CONSULTATION	42	17 - 18 - 24 - 42
THE ORNAMENT	43	29 - 30 - 78 (2) - 86
THE SMOKE	44	39
THE LYING	45	6 - 22 - 29 - 32
THE ERGS	46	3 - 7 - 17 - 20 - 30 - 34
MUHAMMAD	47	2 - 3
THE OPENING	48	27 - 28
QÂF	50	5 - 19 - 42
THE ATOMIZATIONS	51	19 - 23
THE CELESTIAL BODY	53	28
THE CONCRETE	56	95
THE IRON	57	16 - 27
THE EXAMINED	60	1
THE RANK	61	9
THE DISCONSIDERATION	64	3
THE PROVER	69	51
THE ASCENTS	70	24
THE ANNOUNCEMENT	78	39
THE EPOCH	103	3
TOTAL		244

# Appendix 14

## CITATIONS OF THE NAME OF THE PROPHET MUHAMMAD IN THE QURÂN

	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
<i>Muḥammad</i> (محمد)	THE CONTINUITY OF ʿIMRÂN	3	144	4
	THE COALIZED	33	40	
	MUḤAMMAD	47	2	
	THE OPENING	48	29	
<i>Aḥmad</i> (أحمد)	THE RANK	61	6	1
TOTAL				5



# Appendix 15

## CITATIONS OF THE WORD "NAME" (اسم)

### IN THE QURÂN

TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
THE TABLE	5	4
THE HERDS	6	118 - 119 - 121 - 138
THE PILGRIMAGE	22	28 - 34 - 36 - 40
THE WALLS	49	11
THE ORIGIN	55	78
THE CONCRETE	56	74 - 96
THE PROVER	69	52
THE ENWRAPPED	73	8
THE HUMAN	76	25
THE MOST-HIGH	87	1 - 15
THE ADHERENCE	96	1
TOTAL		19

## Appendix 16

### WHOLE NUMBERS IN THE QURÂN (Cardinal numbers)

NUMBER	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER
1	THE COW	2	61 - 133 - 163 - 213
	THE WOMEN	4	1 - 3 - 11 (2) - 12 - 102 - 171
	THE TABLE	5	48 - 73
	THE HERDS	6	19 - 98
	THE CHAIRS	7	189
	THE REVISION	9	31
	JONAH	10	19
	HÛD	11	118
	JOSEPH	12	31 - 39 - 67
	THE THUNDER	13	4 - 16
	ABRAHAM	14	48 - 52
	THE BEES	16	22 - 51 - 93
	THE CRYPT	18	110
	THE ANNUNCIATORS	21	92 - 108
	THE PILGRIMAGE	22	34
	THE BELIEVERS	23	52
	THE LIGHT	24	2
	THE DISCERNING	25	14 - 32
	THE SPIDER	29	46
	LUQMÂN	31	28
	SABA	34	46
	YA-SÎN	36	29 - 49 - 53
	THE RANGERS	37	4 - 19
	ŞÂD	38	5 - 15 - 23 - 65
	THE GROUPS	39	4 - 6
	FORGIVER	40	16
	DETAILED	41	6
	THE CONSULTATION	42	8
	THE ORNAMENT	43	33
	THE MOON	54	24 - 31 - 50
	THE PROVER	69	13 - 14
	THE PULLERS	79	13

61

NUMBER	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
2	THE WOMEN	4	11 - 176	15
	THE TABLE	5	106	
	THE HERDS	6	143 (2) - 144 (2)	
	THE REVISION	9	40	
	HÛD	11	40	
	THE THUNDER	13	3	
	THE BEES	16	51	
	THE BELIEVERS	23	27	
	YA-SÎN	36	14	
	FORGIVER	40	11 (2)	
3	THE COW	2	196 - 228	17
	THE CONTINUITY OF ʕIMRÂN	3	41	
	THE WOMEN	4	171	
	THE TABLE	5	73 - 89	
	THE REVISION	9	118	
	HÛD	11	65	
	THE CRYPT	18	22	
	MARY	19	10	
	THE LIGHT	24	58 (2)	
	THE GROUPS	39	6	
	THE CONCRETE	56	7	
	THE DISPUTE	58	7	
	THE DIVORCE	65	4	
	THE ENVOYS	77	30	
4	THE COW	2	226 - 234 - 260	12
	THE WOMEN	4	15	
	THE REVISION	9	2 - 36	
	THE LIGHT	24	4 - 6 - 8 - 13 - 45	
	DETAILED	41	10	
5	THE CRYPT	18	22	2
	THE DISPUTE	58	7	
6	THE CHAIRS	7	54	7
	JONAH	10	3	
	HÛD	11	7	
	THE DISCERNING	25	59	
	THE PROSTRATION	32	4	
	QÂF	50	38	
	THE IRON	57	4	

NUMBER	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
7	THE COW	2	29 - 196 - 261	24
	JOSEPH	12	43 (3)-46 (3)-47 -48	
	AL-ḤIJR	15	44 - 87	
	THE ROUTING	17	44	
	THE CRYPT	18	22	
	THE BELIEVERS	23	17 - 86	
	LUQMÂN	31	27	
	DETAILED	41	12	
	THE DIVORCE	65	12	
	THE POSSESSION	67	3	
	THE PROVER	69	7	
	NOAH	71	15	
	THE ANNOUNCEMENT	78	12	
8	THE HERDS	6	143	5
	THE NARRATION	28	27	
	THE GROUPS	39	6	
	THE PROVER	69	7 - 17	
9	THE ROUTING	17	101	4
	THE CRYPT	18	25	
	THE ANTS	27	12 - 48	
10	THE COW	2	196 - 234	9
	THE TABLE	5	89	
	THE HERDS	6	160	
	THE CHAIRS	7	142	
	HÛD	11	13	
	ṬA-HA	20	103	
	THE NARRATION	28	27	
	THE RADIANCE	89	2	
11	JOSEPH	12	4	1
12	THE COW	2	60	5
	THE TABLE	5	12	
	THE CHAIRS	7	160 (2)	
	THE REVISION	9	36	
19	THE COVERED	74	30	1
20	THE SUPPLEMENTS	8	65	1
30	THE CHAIRS	7	142	2
	THE ERGS	46	15	

NUMBER	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	
<b>40</b>	THE COW	2	51	<i>4</i>
	THE TABLE	5	26	
	THE CHAIRS	7	142	
	THE ERGS	46	15	
<b>50</b>	THE SPIDER	29	14	<i>1</i>
<b>60</b>	THE DISPUTE	58	4	<i>1</i>
<b>70</b>	THE CHAIRS	7	155	<i>3</i>
	THE REVISION	9	80	
	THE PROVER	69	32	
<b>80</b>	THE LIGHT	24	4	<i>1</i>
<b>99</b>	ŞÂD	38	23	<i>1</i>
<b>100</b>	THE COW	2	259 (2) - 261	<i>6</i>
	THE SUPPLEMENTS	8	65 - 66	
	THE LIGHT	24	2	
<b>200</b>	THE SUPPLEMENTS	8	65 - 66	<i>2</i>
<b>300</b>	THE CRYPT	18	25	<i>1</i>
<b>1,000</b>	THE COW	2	96	<i>8</i>
	THE SUPPLEMENTS	8	9 - 65 - 66	
	THE PILGRIMAGE	22	47	
	THE SPIDER	29	14	
	THE PROSTRATION	32	5	
	THE MEASURE	97	3	
<b>2,000</b>	THE SUPPLEMENTS	8	66	<i>1</i>
<b>3,000</b>	THE CONTINUITY OF <sup>2</sup> IMRÂN	3	124	<i>1</i>
<b>5,000</b>	THE CONTINUITY OF <sup>2</sup> IMRÂN	3	125	<i>1</i>
<b>50,000</b>	THE ASCENTS	70	4	<i>1</i>
<b>100,000</b>	THE RANGERS	37	147	<i>1</i>
<b>TOTAL</b>				<b>199</b>

The various ordinal numbers cited in the Qurân are: "*first*", "*second*", "*third*", "*fourth*", "*fifth*", "*sixth*" and "*eighth*".

## Appendix 17

### CITATIONS OF THE WORDS DERIVED FROM THE SAME ROOT AS THE WORD "عَدَد - <sup>٥</sup>ADAD" (NUMBER) IN THE QURÂN

	WORDS	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	OCCURRENCES
1	أعدت	THE COW	2	24	7
2	معدودة			80	
3	معدودات			184	
4	عدة			184	
5	عدة			185	
6	عدة			185	
7	معدودات			203	
8	معدودات	THE CONTINUITY OF <sup>٥</sup> IMRÂN	3	24	3
9	أعدت			131	
10	أعدت			133	
11	وأعد	THE WOMEN	4	93	2
12	أعد			102	
13	أعدوا	THE SUPPLEMENTS	8	60	1
14	عدة	THE REVISION	9	36	6
15	عدة			37	
16	أعدوا			46	
17	عدة			46	
18	أعد			89	
19	أعد			100	
20	عدد	JONAH	10	5	1
21	معدودة	HÛD	11	8	2
22	معدود			104	
23	معدودة	JOSEPH	12	20	1
24	تعذوا	ABRAHAM	14	34	1
25	تعذوا	THE BEES	16	18	1
26	عدد	THE ROUTING	17	12	1

	WORDS	TITLE OF THE CHAPTERS	VULGATE ORDER	VERSE NUMBER	OCCURRENCES
27	عددا	THE CRYPT	18	11	2
28	عدتهم			22	
29	نعد	MARY	19	84	4
30	عدا			84	
31	عدهم			94	
32	عدا			94	
33	تعدون	THE PILGRIMAGE	22	47	1
34	عدد	THE BELIEVERS	23	112	2
35	العادين			113	
36	تعدون	THE PROSTRATION	32	5	1
37	أعد	THE COALIZED	33	8	8
38	أعد			29	
39	أعد			35	
40	أعد			44	
41	عدة			49	
42	تعدونها			49	
43	أعد			57	
44	أعد			64	
45	نعدهم	ŞÂD	38	62	1
46	أعد	THE OPENING	48	6	1
47	أعدت	THE IRON	57	21	1
48	أعد	THE DISPUTE	58	15	1
49	عدتهن	THE DIVORCE	65	1	4
50	عدة			1	
51	عدتهن			4	
52	أعد			10	
53	عددا	THE GENES	72	24	2
54	عددا			28	
55	عدتهم	THE COVERED	74	31	1
56	أعد	THE HUMAN	76	31	1
57	وعده	THE POINTING	104	2	1

## **Appendix 18**

### **GENERAL TABLE OF THE QURÂN No. 3**

#### **CHAPTERS OF THE QURÂN AND THE LETTER CODING SYSTEM**

In the following table are collected general numerical data characterizing the Qurân:

- the vulgate and revelation orders of the chapters;
- and the letter coding system.



	114 CHAPTERS		LETTER CODING SYSTEM					114 CHAPTERS		LETTER CODING SYSTEM					
TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODE	VULGATE ORDER		REVELATION ORDER		TITLE OF THE CHAPTERS	VULGATE ORDER	REVELATION ORDER	LETTER CODE	VULGATE ORDER		REVELATION ORDER	
				1 ⇨ 29	1 ⇨ 85	1 ⇨ 29	1 ⇨ 85					1 ⇨ 29	1 ⇨ 85	1 ⇨ 29	1 ⇨ 85
The Opener	1	5	-		1		4	The Dispute	58	105	-		30		76
The Cow	2	87	ALM	1		27		The Aggregation	59	101	-		31		72
The Continuity of <sup>s</sup> Imrân	3	89	ALM	2		28		The Examined	60	91	-		32		63
The Women	4	92	-		2		64	The Rank	61	109	-		33		80
The Table	5	112	-		3		83	The Friday	62	110	-		34		81
The Herds	6	55	-		4		41	The Hypocrites	63	104	-		35		75
The Chairs	7	39	ALMŞ	3		4		The Disconsideration	64	108	-		36		79
The Supplements	8	88	-		5		61	The Divorce	65	99	-		37		70
The Revision	9	113	-		6		84	The Tabooization	66	107	-		38		78
Jonah	10	51	ALR	4		11		The Possession	67	77	-		39		53
Hûd	11	52	ALR	5		12		The Calame	68	2	N	29		1	
Joseph	12	53	ALR	6		13		The Prover	69	78	-		40		54
The Thunder	13	96	ALMR	7		29		The Ascents	70	79	-		41		55
Abraham	14	72	ALR	8		23		Noah	71	71	-		42		49
Al-Hijr	15	54	ALR	9		14		The Genes	72	40	-		43		36
The Bees	16	70	-		7		48	The Enwrapped	73	3	-		44		2
The Routing	17	50	-		8		40	The Covered	74	4	-		45		3
The Crypt	18	69	-		9		47	The Straightening	75	31	-		46		30
Mary	19	44	KHYŞŞ	10		6		The Human	76	98	-		47		69
Ṭa-Ha	20	45	ṬH	11		7		The Envoys	77	33	-		48		32
The Annunciators	21	73	-		10		50	The Announcement	78	80	-		49		56
The Pilgrimage	22	103	-		11		74	The Pullers	79	81	-		50		57
The Believers	23	74	-		12		51	He Frowned	80	24	-		51		23
The Light	24	102	-		13		73	The Winding	81	7	-		52		6
The Discerning	25	42	-		14		37	The Unshaping	82	82	-		53		58
The Poets	26	47	ṬSM	12		8		The Fraudsters	83	86	-		54		60
The Ants	27	48	ṬS	13		9		The Tear	84	83	-		55		59

The Narration	28	49	ṬSM	14		10		The Constellations	85	27	-		56		26
The Spider	29	85	ALM	15		26		The Methodical	86	36	-		57		34
The Romans	30	84	ALM	16		25		The Most-High	87	8	-		58		7
Luqmân	31	57	ALM	17		15		The Enveloper	88	68	-		59		46
The Prostration	32	75	ALM	18		24		The Radiance	89	10	-		60		9
The Coalized	33	90	-		15		62	The Place	90	35	-		61		33
Saba	34	58	-		16		43	The Sun	91	26	-		62		25
Shaper	35	43	-		17		38	The Night	92	9	-		63		8
Ya-Sin	36	41	YS	19		5		The Daytime	93	11	-		64		10
The Rangers	37	56	-		18		42	The Decortication	94	12	-		65		11
Şâd	38	38	Ş	20		3		The Fig Tree	95	28	-		66		27
The Groups	39	59	-		19		44	The Adherence	96	1	-		67		1
Forgiver	40	60	ḤM	21		16		The Measure	97	25	-		68		24
Detailed	41	61	ḤM	22		17		The Explicit	98	100	-		69		71
The Consultation	42	62	ḤM ESQ	23		18		The Shaking	99	93	-		70		65
The Ornament	43	63	ḤM	24		19		The Coursers	100	14	-		71		13
The Smoke	44	64	ḤM	25		20		The Ravage	101	30	-		72		29
The Lying	45	65	ḤM	26		21		The Multiplication	102	16	-		73		15
The Ergs	46	66	ḤM	27		22		The Epoch	103	13	-		74		12
Muḥammad	47	95	-		20		67	The Pointing	104	32	-		75		31
The Opening	48	111	-		21		82	The Elephant	105	19	-		76		18
The Walls	49	106	-		22		77	Quraysh	106	29	-		77		28
Qâf	50	34	Q	28		2		The Help	107	17	-		78		16
The Atomizations	51	67	-		23		45	The Multiple	108	15	-		79		14
The Evolutivity	52	76	-		24		52	The Denigrators	109	18	-		80		17
The Celestial body	53	23	-		25		22	The Succour	110	114	-		81		85
The Moon	54	37	-		26		35	The Fibre	111	6	-		82		5
The Origin	55	97	-		27		68	The Exclusivity	112	22	-		83		21
The Concrete	56	46	-		28		39	The Fission	113	20	-		84		19
The Iron	57	94	-		29		66	The People	114	21	-		85		20

## **Appendix 19**

### **GENERAL TABLE OF THE QURÂN No. 4**

#### **CHAPTERS OF THE QURÂN THE LETTER CODING SYSTEM AND THE KÛFA/MEDINA-2-S CODING SYSTEM**

In the following table are collected general numerical data characterizing the Qurân:

- the vulgate and revelation orders of the chapters;
- the letter coding system;
- and the Kûfa/Medina-2-S coding system.

	114 CHAPTERS		LETTER CODING SYSTEM			KŪFA / MEDINA 2-S CODING SYSTEM							114 CHAPTERS		LETTER CODING SYSTEM			KŪFA / MEDINA 2-S CODING SYSTEM							
TITLE OF THE CHAPTERS	VULG. ORDER	REVEL. ORDER	LETTER CODE	VULG. ORDER		REV. ORDER	NUMBER OF VERSES		VULG. ORDER		REV. ORDER		VULG. ORDER	REVEL. ORDER	LETTER CODE	VULG. ORDER		REV. ORDER	NUMBER OF VERSES		VULG. ORDER		REV. ORDER		
				1⇨29	1⇨85		1⇨29	1⇨85	Medina	KŪfa						1⇨49	1⇨65		1⇨49	1⇨65	Medina	KŪfa		1⇨49	1⇨65
The Opener	1	5	-		1	4		7		1	2		The Dispute	58	105	-		30		76	21	22	38		47
The Cow	2	87	ALM	1		27		285	286	1	37		The Aggregation	59	101	-		31		72	24		21	57	
The Continuity of <sup>S</sup> Imrān	3	89	ALM	2		28		200		2	51		The Examined	60	91	-		32		63	13		22	53	
The Women	4	92	-		2	64	175	176	2	39			The Rank	61	109	-		33		80	14		23	62	
The Table	5	112	-		3	83	122	120	3	48			The Friday	62	110	-		34		81	11		24	63	
The Herds	6	55	-		4	41	167	165	4	20			The Hypocrites	63	104	-		35		75	11		25	58	
The Chairs	7	39	ALMŞ	3		4		206		3	29		The Disconsideration	64	108	-		36		79	18		26	61	
The Supplements	8	88	-		5	61	76	75	5	38			The Divorce	65	99	-		37		70	12		27	55	
The Revision	9	113	-		6	84	130	129	6	49			The Tabooization	66	107	-		38		78	12		28	60	
Jonah	10	51	ALR	4		11		109		4	33		The Possession	67	77	-		39		53	30		29	43	
Hūd	11	52	ALR	5		12	121	123	7	19			The Calame	68	2	N	29	1		52			30	1	
Joseph	12	53	ALR	6		13		111		5	34		The Prover	69	78	-		40		54	52		31	44	
The Thunder	13	96	ALMR	7		29	44	43	8	43			The Ascents	70	79	-		41		55	44		32	45	
Abraham	14	72	ALR	8		23	54	52	9	31			Noah	71	71	-		42		49	30	28	39	30	
Al-Hijr	15	54	ALR	9		14		99		6	35		The Genes	72	40	-		43		36	28		33	30	
The Bees	16	70	-		7	48		128		7	41		The Enwrapped	73	3	-		44		2	18	20	40	2	
The Routing	17	50	-		8	40	110	111	10	18			The Covered	74	4	-		45		3	55	56	41	3	
The Crypt	18	69	-		9	47	105	110	11	29			The Straightening	75	31	-		46		30	39	40	42	9	
Mary	19	44	KHYŞ	10		6		99	98	12	13		The Human	76	98	-		47		69	31		34	54	
Ta-Ha	20	45	TH	11		7		134	135	13	14		The Envoys	77	33	-		48		32	50		35	24	
The Annunciators	21	73	-		10	50	111	112	14	32			The Announcement	78	80	-		49		56	40		36	46	
The Pilgrimage	22	103	-		11	74	76	78	15	46			The Pullers	79	81	-		50		57	45	46	43	35	
The Believers	23	74	-		12	51	119	118	16	33			He Frowned	80	24	-		51		23	42		37	18	
The Light	24	102	-		13	73	62	64	17	45			The Winding	81	7	-		52		6	29		38	4	
The Discerning	25	42	-		14	37	77		8	31			The Unshaping	82	82	-		53		58	19		39	47	
The Poets	26	47	TSM	12		8	226	227	18	16			The Fraudsters	83	86	-		54		60	36		40	50	
The Ants	27	48	TS	13		9	95	93	19	17			The Tear	84	83	-		55		59	25		41	48	

The Narration	28	49	TSM	14	10	88	9	32	The Constellations	85	27	-	56	26	22	42	21		
The Spider	29	85	ALM	15	26	69	10	49	The Methodical	86	36	-	57	34	17	43	27		
The Romans	30	84	ALM	16	25	59	60	20	36	The Most-High	87	8	-	58	7	19	44	5	
Luqmân	31	57	ALM	17	15	33	34	21	21	The Enveloper	88	68	-	59	46	26	45	40	
The Prostration	32	75	ALM	18	24	30	11	42	The Radiance	89	10	-	60	9	32	30	44	4	
The Coalized	33	90	-	15	62	73	12	52	The Place	90	35	-	61	33	20	46	26		
Saba	34	58	-	16	43	54	13	37	The Sun	91	26	-	62	25	15	47	20		
Shaper	35	43	-	17	38	46	45	22	12	The Night	92	9	-	63	8	21	48	6	
Ya-Sin	36	41	YS	19	5	82	83	23	11	The Daytime	93	11	-	64	10	11	49	7	
The Rangers	37	56	-	18	42	182	14	36	The Decortication	94	12	-	65	11	8	50	8		
Şâd	38	38	Ş	20	3	86	88	24	10	The Fig Tree	95	28	-	66	27	8	51	22	
The Groups	39	59	-	19	44	72	75	25	22	The Adherence	96	1	-	67	1	20	19	45	1
Forgiver	40	60	HM	21	16	84	85	26	23	The Measure	97	25	-	68	24	5	52	19	
Detailed	41	61	HM	22	17	53	54	27	24	The Explicit	98	100	-	69	71	8	53	56	
The Consultation	42	62	HMSQ	23	18	50	53	28	25	The Shaking	99	93	-	70	65	9	8	46	40
The Ornament	43	63	HM	24	19	89	15	38	The Coursers	100	14	-	71	13	11	54	10		
The Smoke	44	64	HM	25	20	56	59	29	26	The Ravage	101	30	-	72	29	10	11	47	8
The Lying	45	65	HM	26	21	36	37	30	27	The Multiplication	102	16	-	73	15	8	55	12	
The Ergs	46	66	HM	27	22	34	35	31	28	The Epoch	103	13	-	74	12	3	56	9	
Muhammad	47	95	-	20	67	39	38	32	42	The Pointing	104	32	-	75	31	9	57	23	
The Opening	48	111	-	21	82	29	16	64	The Elephant	105	19	-	76	18	5	58	14		
The Walls	49	106	-	22	77	18	17	59	Quraysh	106	29	-	77	28	5	4	48	7	
Qâf	50	34	Q	28	2	45	18	25	The Help	107	17	-	78	16	6	7	49	5	
The Atomizations	51	67	-	23	45	60	19	39	The Multiple	108	15	-	79	14	3	59	11		
The Evolutivity	52	76	-	24	52	47	49	33	34	The Denigrators	109	18	-	80	17	6	60	13	
The Celestial body	53	23	-	25	22	61	62	34	6	The Succour	110	114	-	81	85	3	61	65	
The Moon	54	37	-	26	35	55	20	28	The Fibre	111	6	-	82	5	5	62	3		
The Origin	55	97	-	27	68	77	78	35	44	The Exclusivity	112	22	-	83	21	4	63	17	
The Concrete	56	46	-	28	39	99	96	36	15	The Fission	113	20	-	84	19	5	64	15	
The Iron	57	94	-	29	66	28	29	37	41	The People	114	21	-	85	20	6	65	16	

# CONTENTS

## VOLUME 2, PROGRAMMED COINCIDENCE

Preface	p. 299
Numerals speak...	p. 309
The letter codes of the Qurân	p. 339
The verse-count codes of the Readings	p. 391
Double coding, letters and verse-counts	p. 431
Conclusion	p. 451
Appendices	p. 455
Appendix 1	p. 457
General table of the Qurân No. 2	
Number of verses of the chapters in the eleven verse-counts	
Appendix 2	p. 461
Hapax of the <i>basmalah</i>	
Appendix 3	p. 462
Quranic hapax cited in <i>The Sun Rises in the West</i>	
Appendix 4	p. 465
The fourteen Readings of the Qurân	
Appendix 5	p. 467
Citations of the Attribute of God " <i>The Origin</i> " (الرحمن) in the Qurân	
Appendix 6	p. 468
Citations of the Attribute " <i>Arranging</i> " (رحيم) in the Qurân	
Appendix 7	p. 470
Citations of the name " <i>Mary</i> " (مريم) in the Qurân	

Appendix 8	p. 471
Citations of the name " <i>Jesus</i> " (عيسى) in the Qurân	
Appendix 9	p. 472
Citations of the name " <i>Âdam</i> " (آدم) in the Qurân	
Appendix 10	p. 473
Citations of the word " <i>Hour</i> " (ساعة) in the Qurân	
Appendix 11	p. 474
Citations of the expression " <i>The Day of the</i> <i>Straightening</i> " (يوم القيمة) (Resurrection) in the Qurân	
Appendix 12	p. 475
Citations of the word " <i>crypt</i> " (كهف) in the Qurân	
Appendix 13	p. 476
Citations of the word " <i>true</i> " (haq, حق) in the Qurân	
Appendix 14	p. 478
Citations of the name of the Prophet Muhammad in the Qurân	
Appendix 15	p. 479
Citations of the word " <i>Name</i> " (اسم) in the Qurân	
Appendix 16	p. 480
Whole numbers in the Qurân	
Appendix 17	p. 484
Citations of the words derived from the same root as the word " <i>adad</i> - عدد" (number) in the Qurân	
Appendix 18	p. 487
General table of the Qurân No. 3	
Chapters of the Qurân and the letter coding system	
Appendix 19	p. 491
General table of the Qurân No.4	
Chapters of the Qurân, the letter coding system and the Kûfa/Medina-2-S coding system	

*The Sun Rises in the West*

© SCDOFG

[www.scdofg.net](http://www.scdofg.net)

Legal deposit: september 2018, France

ISBN: 978-2-490002-08-5

All rights of reproduction and translation reserved

-----

*Printed in France by Copy-Media in september 2018*



***"IN THE NAME OF GOD THE ORIGIN THE ARRANGING. Say:  
'He Is God Unique 1 God The Absolute 2 He did not beget and nor  
was He begotten 3 And He had no comparable unto Him, anyone' 4"***

(Qurân, chapter 112)

\*

\*\*\*

Farid Abbes Raja Gabteni, Algerian and French, born in Paris (France) on November 14<sup>th</sup> 1957, to Mohand-Arezki Abbas Naith-Ali<sup>1</sup>, born in Ihessanene (Aït Issad, Aïth Ghobri - Algeria), and Dahbia Azour, born in Tikobaïne (Mizrana, Aït Ouaghnoun - Algeria).

---

<sup>1</sup> Sliman Gabteni in the French civil status registers.

© SCDOFG  
Legal deposit: september 2018, France  
ISBN: 978-2-490002-08-5  
All rights of reproduction and translation reserved

-----

*Printed in France in september 2018  
by COPY-MEDIA,  
23, Av. de Guitayne - 33610 CANEJAN, FRANCE*